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THE
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JANUARY, 1832.

HISTORY OF JOHN THE FOOTMAN.

ABRAHAM HARDY was sitting in his cottage one evening, when a neighbour stepped in to have a little talk with him.

Neighbour. I wish you joy of your son's good luck, in getting such a fine place.

Abraham. Thank you kindly: it may be joy or sorrow.

Neigh. Why I don't see much sorrow in it: few young boys get such a place at first starting.

Abr. It all depends upon his own behaviour; or, I should say, on the grace of God, which only can keep him safe.

Neigh. To be sure; but then he is a good lad, and you have had him well taught what is right.

Abr. True; but now comes the practice.

Neigh. That's very right what you say, and practice is the hardest part; but I think John will do well.

Abr. I pray God he may.

Here ended the conversation. You see, by what he said, Abraham hoped the best, and feared the worst: he knew that his son was well disposed, a religious, tractable boy; so he hoped he might do well; but then he knew how many temptations he would have to go wrong, and how hard it is to keep right; so he feared the worst.

John had gone that morning to Mr. Brown's service, where there was plenty of work, and only one

man kept: besides this, Mr. Brown was a gentleman who did not neglect his servants, but had family prayers for them, and did his best to keep them in the right way.

John liked his place very much, and gave satisfaction, because he never wanted to be told any thing twice, which is what people like in a servant. John was not very clever or sharp, but he had a good understanding; and he never forgot what his father said to him. "John," he said, "be sure you are not told any thing twice over."

After living six months in service, John had become a pretty good servant; he wore a very neat livery, looked very tidy, knew how things ought to be done, and had lost his shyness. Then you may suppose that John knew very well that he was improved; and, when he went home to his father's, one Sunday afternoon, he looked as if he knew it. His father said to him, "You are a fine fellow, John!" John did not know what his father meant by saying this, but he coloured very much, and answered, "Why did you say so, father?" "Because you think it, John." Now John hung down his head; for, though he had thought himself a fine fellow in his heart, he scarcely knew, before, how much he thought it, and all at once, now, he seemed to know that he was *not* a fine fellow; that there were a great many servants much better than himself; that he knew but little, after all; and, what was worse, that he was growing proud, and, worse than all, his father had found it out. The tear came in his eye, but he resolved to be more humble in future.

John had not many acquaintances; but a lad of his own age, who brought milk from the farm every day, became a friend of his for a time. John's father had often said, "John, try a friend before you make him one;" and therefore John did not, all at once, make sure that George was all he seemed. Once they were standing together at the gate, when they heard music: George said, that he knew what it was; a man with a very diverting monkey; and away they ran in hopes of

seeing it : but when they reached the place where they expected to find it, they were told that it was just gone into the public house. George was going on, but John turned back, much disappointed. " Why are you going away ?" asked George. " Because," answered John, " I have made a resolution never to go into a public house, unless my master sends me there on business."

" Never mind, just for once," said George.

" No," said John, " my father told me to beware of the *first* time."

" But I don't want you to drink ; can just standing and looking on do any harm ?"

" I do not mean to try."

So John went home, and George went to see the monkey in the public house.

It was not the first time he had been there, nor was it the last. He got into the habit of standing and looking on, till he became used to all the wickedness he saw there, and it ended in his drinking like the rest. But John went on in his own way, dreading nothing so much as the first time he should go to such a place. His master was very well pleased with him, and he lived a year and a half most happily. So far all was well : he kept in the straight path, and was in favour with God and man ; but then he had few trials : the temptations were to come, and we shall see how he conducted himself.

Mr. Brown, John's master, told him one day, that he did not mean to keep him any longer, as he was going to travel ; but said, that he would do his best to look out for another place, and would give him a good character.

It was an unexpected sorrow to John when he found that he must leave his comfortable service ; but there was no help for it ; and he thought himself well off when he heard of another.

This place, which Mr. Brown was so kind as to get for John, was a very grand one, where five men were

kept. "John," said Mr. Brown, "you will get good wages and good living, but I fear you will not be kept out of temptation, as you have been in my service. You will hear and see a great many things that you know to be wrong, but I hope the grace of God will keep you from sin." John thanked his master, and went home for a few days, before going to his new place. He talked a great deal about all he had heard of Mr. Wise's place, (where he was going), and his father listened.

At last Abraham said, "John, you are going to fall." "To fall, father, why do you think so?" "Because," said his father, "you think you stand."

All the rest of the day, and the next day, the words were in John's ears, "Let him that thinketh he standeth, take heed lest he fall *."

Now it was most true that John had himself thought that the temptations he was going to brave were of little consequence, as he was quite sure he could withstand them. Poor boy! he little knew how difficult that is; and, as he relied upon his own strength to stand, it was quite certain that, if he continued in that notion, he would fall. But his father's words, with God's blessing, had the good effect of opening his eyes, and he saw that he had been very wrong in reckoning upon his own strength, instead of praying for God's grace to strengthen him. His prayer had been something like this: "God, I thank thee that I can stand:" now he changed it to, "God help me, or I fall."

In the afternoon of the third day John said to his father, that he thought he had better give up the place; that he feared it would lead him astray.

Abr. What! give it up and be idle?

John. Better be idle than run into temptation.

Abr. John, you mistake; idleness is the greatest temptation of any.

* 1 Cor. x. 12.

John. But, father, you said yourself, you thought I should fall.

Abr. Because I saw you were too confident.

John. And now I am timid. What shall I do?

Abr. God's grace is sufficient for you.

In a few days after, John went to Mr. Wise's.

John had not been long in his new place before he found that it would not be quite so easy to him as the last. There were five men-servants kept; butler, two footmen, coachman, and groom: the family was not very large, and therefore it is not to be supposed that the work was too hard for him; but he would rather have worked hard from sunrise to sunset than hear the talk he heard now. All the men were swearers. Though they could speak very properly before their master, no sooner did they get together than every other word was an oath. John had never heard any thing like it before, because his father took care not to take God's holy name in vain; and, in Mr. Brown's place there was no man but himself, and he had no acquaintances. It therefore seemed to him most dreadful to hear his Maker insulted in this way, and he said to himself, "the worst is, I shall get used to it," for John knew well enough that the next thing to getting used to a sin was—committing it.

But this was not all he had to put up with; the servants saw him look so grave and distressed when they were talking, that they laughed at him, and swore the oftener, on purpose to vex him. They plagued him in every way they could, till he had no peace with with them; and at last they determined to see if they could not make him drunk.

The first evening that their master was out, they brought their best beer, and began to drink. John refused to join them, but they were resolved that he should make one with them. They laughed at him, till he was just ready to take up the jug and drink it down; then they abused him till his anger rose, and he was ready to throw the jug at their heads. His pa-

tience could bear no more: what was he to do? give way to his rage, or give in at once? it seemed doubtful for a moment, and then (for there is always a way to escape if people look for it) he remembered that the window was open behind him, jumped out, before any one could stop him, and ran for his life. He ran till the hooting from the servants' hall could not be heard; he ran till the house was a mile behind him; he ran till his legs refused to run any farther, and the breath was out of his body.

At last, then, he was forced to stop; and, as none were pursuing, he sat down on a bank to recover himself. It was a fine moonlight night; he saw a horse come trotting up the road;—and who should be on it but his master?

Not a little surprised, Mr. Wise stopped short: “Why, John, what do you do here?” said he. John rose up, he could scarcely speak; but, in as few words as possible, he told what had happened. Mr. Wise was not used to have servants who spoke truth, and he did not know whether to believe John or not; but he told him to make haste home, and he set off himself at full speed. John followed as fast as he could, and his heart nearly failed him at the thought of facing his fellow-servants; however, he said to himself, “I have done no wrong in this matter, why should I be afraid of any body? 'tis only for the guilty to be cowards.”

His journey home was not quite so quickly performed as his journey out; and when he opened the hall-door, there he saw his master standing in the midst of the servants. Mr. Wise thought he would see if John's story was true; he, therefore, had hooked up his horse in the yard, and surprised the men by walking into the hall. It was very plain that John had told no lie; the window was still open, the best strong beer in the jugs, and some bottles of wine on the table. It will not be doubted that, besides this, he found most of his servants tipsy; for in fact, as soon as John ran away, the butler brought out the wine, and they lost

no time in drinking it. John just arrived as his master was dismissing the butler from his service. "Honesty is the best policy," said John to himself: "if people would but fear God, they would thrive better." Then, turning round, Mr. Wise observed him, praised his conduct before all the servants, gave him a sovereign, and said that the first man who plagued him in any way should leave the house.

What were now John's feelings? If he had not acted as he did, he would have gone to bed drunk, and got up next morning with a pain in his head, and sorrow at his heart. He would have gained the anger of God, and scorn of his fellow-servants. Instead of this, never did a lighter head or lighter heart lie down in bed. But he knew that, though the reward of his good conduct had, in this instance, come quickly, it was not always to be expected, though it was sure to come sooner or later.

John's father used often to say to him, "every temptation you resist is like putting money into the saving-bank—you will never lose the interest."

From this time, John was much respected by the servants, and would have been happy enough with them, had it not been that he might as well have lived with a set of heathens, for no thought of religion seemed ever to come into any of their heads. The new butler was sober and steady, but he not only permitted the swearing to go on, but very often swore himself; John was a great favourite of his, because he was so attentive and quick at his work, and at last he took courage and told the butler how it distressed him to hear such profane talking. The butler said, that, to be sure it was very wrong, but it could not be helped; they had got into a habit of it. John asked him if he would agree to a rule that every one should pay a forfeit each time they swore. He said he thought it would be a good thing; accordingly, John bought a piece of pasteboard, and wrote, in a good large hand, upon it, that "for every profane word two-pence was to be

paid." The men all agreed to this very willingly, and it was hung up in the servants'-hall: the coachman, however, was out, and knew nothing about it till he came home late at night, and when he saw the rule hung up, he was very angry, and declared he would never agree to it, (for he was the greatest swearer of any of them.) But the butler told him he must agree, for it was a very good plan: and, whilst they were arguing about it, they both swore, and the others cried out that they must both pay directly. The butler very good humouredly put down his two-pence directly, and the coachman was made to do the same, who was so angry that he swore again, and had four-pence to pay, at which they all laughed heartily. Every day there were forfeits paid, and the coachman paid more than any one, but did not grumble any more about it.

John was quite delighted at the success that his plan promised: in a month's time, scarcely an oath was to be heard; and at the end of six months the box was opened to take out the forfeits, which amounted to a good sum. It was agreed by them all to give it to the stable-boy, for his mother, who was very sick. The coachman, who payed so much at first, had not put in a penny the last fortnight: he came up to John, shook him by the hand, and said to him, "I thank you, lad, for you have done more for me than ever I did for myself; it was worth double the money to get rid of that bad custom of mine." After this the rule continued to be kept up, but very little money was found in the box at the end of the year.

After a little time the upper footman went away, and John had his place, with better wages. He longed to tell his father how he was getting on, and was allowed to go and visit him for a week, when the family were out.

S. W.

(To be continued.)

PENNY CLUB.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I HAVE lately given the children of our village the stuffs, flannels, fustians, &c. for which they had subscribed since last February; and I certainly am not sorry that I established this little penny club. Some of the mothers who had several children, carried off a fine bundle of winter clothing, and all seemed pleased with the plan. The number of subscribers was instantly raised, from forty-three to fifty-six; and, if I calculate aright, (adding twopence to every shilling), and their children bring regularly their penny a week, we shall have fourteen pounds' worth of goods to distribute in this little place, against another Christmas. Small sums saved, soon amount to large sums: small sums spent are not much noticed at the time, but often lead in the end to great distress.

Your constant reader,
O. D.

MR. MORSON AND SAM STONE; OR, ONE
SHILLING A DAY.

SAM STONE is a poor old man, who lives in a shabby cottage in a village, where Mr. Morson has a good house, and lives in much comfort, and has a thriving family around him, and is considered to be a man who has collected together a respectable sort of fortune. Mr. Morson is very good to Sam Stone, and often affords him a little help; but when Sam gets sixpence or a shilling he is too apt to carry it to the alehouse, and then he will fall into such talk as the people in such places are apt to get into, and will often grumble at those who are better off than themselves, and think it very hard that some should be rich, and others poor: and Sam at times can hardly help grumbling that Mr.

Morson should have all so comfortable about him ; for, Sam says, “ I remember him when we were both boys together, and we worked at the same place together, and he had no more wages than I had ; and now, to be sure, he lives in a house of his own, and is, as one may say, a kind of a gentleman ; whilst I am a poor creature, and am obliged to go cringing to the parish for help. I am sure it is a great shame, and things ought not to be so. I can't think what right he has to be a gentleman, whilst I am a poor man.”

Now I happen to have just heard Sam Stone's history, from a friend who lives in the country near to Sam, and knows him well ; and I shall give my friend's statement in his own words.—“ We have a man here who wonders why he is poor. He says, when he was in work, to be sure he used to go to the alehouse, but that he *only* spent *just* a shilling a day there, and that, he thinks, was not much ; but there are seven days in the week, yes, *seven* ; for Sunday is a drinking day with such men ; and there are fifty-two weeks in a year. This man, therefore, spent eighteen pounds in a year, and this he did for fifty years. Therefore, if he had put this money into a box, instead of spending it at the alehouse, he would now have had nine hundred pounds.”

Now Mr. Morson never went to the alehouse, and therefore he saved his nine hundred pounds. But then he was too wise to keep it in a box ; he put it out to interest ; and, if any of our readers will calculate how much eighteen pounds a year, put out to interest, will come to, and eighteen pounds added to it every year, with the compound interest upon the whole, they will not wonder how Mr. Morson came to be a gentleman, any more than they will wonder why Stone is a poor man.

V.



THREE SHILLINGS A DAY.

I CANNOT put in a clearer view the immense sums which may be wasted by carelessness, and consequently

saved by prudence, than by giving the particulars of another case, as sent by the same friend who gave us the reasons for Sam Stone's poverty.—“ Were I to tell you of another man, who, when his trade was flourishing, spent three shillings a day in drink, you would hardly believe me. This, if continued for fifty years, as in the case of Stone, would amount to more than two thousand seven hundred pounds, without calculating interest. And now the parish supports both these men.”

An excellent little work has lately come out, called the “ Rights of Industry,” written by the author of the “ Results of Machinery.” We are not able, at present, to find room for such an extract as we could wish, and, therefore, only refer to an example there given, of the large sums that may be raised by patient and persevering industry, and the large sums that may be spent by carelessness and waste. The author quotes his instance from Foster's Essays. A man inherited a large estate, and went on in a rapid course of extravagance, till he got rid of every shilling of it. He wandered one day in a state bordering on despair, till he sat down on the top of a hill, which overlooked those fertile fields which were once his own. He remained fixed in thought for a number of hours; at the end of which he sprang from the ground with a vehement exulting emotion. He had formed a resolution that all these estates should be his own again; and he immediately set to work to recover them. He did not expect, as many foolish people do, that there would be some turn of fortune, some good luck, as it is called, to help him; but he set about his work in the way which, he felt assured, would gain him his point. He did not expect to get his lands again by the favour of the present possessor, or by going to law against him, or by robbing him of his property; but he resolved to get his estate again through the same means by which he had lost it. But he had now no capital, nothing saved; and the first thing needful to enable a man to

make profitable exchanges, and to get rich, is to get some capital. He, therefore, determined to waste not a moment, but to take the very first job that he could meet with, however disagreeable, and however low were the wages; and he determined, however little he earned, to save something out of it. The first thing that drew his attention was a heap of coals shot out of a cart on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed: for this he got a "few pence," and "a small gratuity of meat and drink." When, by his savings, he got together more capital, he could then turn his labour and his gains to a more profitable account. He gained, after a considerable time, money enough to purchase a few cattle, and sell them again. He continued his perseverance, and spent as little as possible, till he was enabled to engage in larger transactions. He went on till he "more than recovered his lost estate, and died an inveterate miser worth sixty thousand pounds."

Now, I do not wish to teach any of my readers to be misers—for the "love of money" often leads to greater sin than the "want of it;" but the above example shews how it is that some men get rich and others poor; and that the poor man will always continue poor who wastes his time in grumbling, and would rather not work at all than take a job which is not quite to his mind, or which does not bring such wages as he thinks he deserves. I do not wish, either, to lead my cottage readers to aim at getting great fortunes by their savings; because, perhaps, they would be less happy if they had them than they are at present. But, when we see what may be done by those who are resolutely bent upon one thing, we see that a man's condition depends pretty much upon his giving his mind in earnest to what he thinks worth aiming at. A man will waste day after day, and shilling after shilling, joining with idle companions, and thinking, perhaps, that Parliament will contrive something for

his good ; that some laws may be made, or some unmade, which shall help him on and make him prosperous. Whilst the man who knows that no laws or regulations can make an idle man prosperous, will, (whilst others are expecting good from what cannot profit them,) by good management, have arrived at that prosperity which others will talk much about, but never gain.

Some people talk of pulling down capital, and think, that, by thus destroying property, the poor will be benefited. Now the very contrary is the truth. If there were no capital, there would be nobody to employ the poor. It is labour that first makes capital, and then the capital acquired sets to work other labour, and thus more capital is produced ; and thus, in a civilized country, numbers are at work who would all have starved if nobody had accumulated capital to employ them. The man who shovelled in the coals could not have got that job if the owner of the coals had had no capital to pay him with. If there were no people of property to pay for labour, and thus set it in motion, we should soon go back again to that savage state in which this country formerly was, and in which every country is, before knowledge and industry have produced the means of civilization, and improved, to a surprising degree, the condition of all its inhabitants.

V.

FRUGAL LIVING.

To the Editor of the Cottager's Monthly Visitor.

SIR,

ONE consequence of the disturbed state of a country is, that trade suffers grievously ; for people feel no security in the employment of their capital, which secure employment is the only means of a man's money being of any use to himself or to those about

him: and thus wise men try all they can to promote peace and quietness; whilst ignorant and foolish men think that, by disturbance, they shall get great benefit; and, acting upon this notion, they always bring about harm to themselves and to others. I do not feel secure just now in employing my capital, as I do not know that I shall be allowed to reap the advantages of it; and, I am sorry to say that the workmen whom I used to employ are suffering on this account. Some people think we shall soon get out of our troubles. I hope we may; but, as I wish to prepare for all circumstances, and as I know that a good deal depends upon our own economy, I have just been thinking how little I and my family can live upon in the worst of times, and I have called in the help of the village shopkeeper in my calculations. She says that she can feed her children on rice pudding, giving them as much as they can eat, for one penny each—this for dinner. I suppose the other meals would cost less; say, however, threepence a day, or one shilling and ninepence per week,—and I don't despair, in the worst of times, of getting this, and as much more as will clothe me and lodge me;—and my wife and children must earn their share too. I hope we shall not come to this, but I thought, sir, you might like to know what you could live upon if your trade should fail; and, moreover, I thought the hint about rice might be good for some of your readers.

NUNC.

HOW TO TREAT BURNS AND SCALDS.

MR. EDITOR,

A DREADFUL accident by fire, which has just occurred in this parish, induces me to beg that you will enlarge on the advantages of the application of flour in cases of burns and scalds. I remember your having already mentioned this invaluable discovery; but enough has not

been said to impress it sufficiently on the minds of those who have never seen its effects, and who are also perhaps strongly prepossessed in favour of certain oils, and other nostrums *, and who would therefore pass over, without consideration, the trivial mention of so easy and cheap a remedy. One of your correspondents has succeeded in his wish to have the remedies for those found drowned brought before the public frequently, and in urgent terms: I am equally anxious that sufferers by fire should have the same advantage; they are perhaps nearly, or quite as numerous, and their bodily pain greater. Even where flour has been recommended and tried, it has often failed of success, from the nature and principle of its action being unknown. People should be informed, that the object in view is to exclude † the air from the wound, and to absorb ‡ the moisture which arises in it. When the skin is broken, or entirely destroyed, the flour must be applied *lightly*, with a common kitchen dredging-box, and put on in such a quantity as may be found necessary to quiet the pain entirely. The pain is quieted as soon as the air is totally excluded, which is not always done until the flour is an inch thick, or more. A bandage should then be wrapped carefully over it, to keep it on; and, after an interval, should the patient complain of a return of pain, the bandage should be removed gently, so as to displace the flour as little as possible, and more should then be added, until the pain ceases again. This operation should be repeated and persevered in, until so long an interval has elapsed without pain that the cure is complete, the length of which must, of course, depend on the severity of the injury. Where the injury has been so great that there is no hope of saving life, yet the application of flour is most excellent in allaying the bitter agony of the sufferer, and admitting of a tolerably tranquil end.

* Quack medicines.

† Shut out.

‡ Soak up.

I cannot forbear relating some particulars of the case to which I have alluded. During my walk, on Friday last, I met the village surgeon, who told me he was on his way to the workhouse, where, he understood, a child had been burned almost to death: that he had ordered it to be dredged with flour, and was on his way to inspect the case. I pursued my walk, hoping the circumstances were exaggerated, and on my return proceeded to the workhouse, where I found the child, a girl of six years old, (one of my little scholars, and who ought to have been at school when the accident took place,) shrieking with agony, an old woman sitting by the bed-side, quietly darning a stocking; having, as she supposed, fulfilled the doctor's orders, and done all that could be done. She had expended about half a dredging-box of flour on wounds that required half a bushel. I ordered her to bring a large quantity instantly, to procure another dredging-box, and to assist me in dressing the wounds properly; but my pen cannot describe the horrible spectacle which presented itself on removing the bed-clothes, the poor child was covered with deadly wounds, having scarcely any whole part in its body; yet her cries, which I heard before I entered the house, gradually diminished as the flour thickened, and in about ten minutes ceased entirely; to my earnest inquiry whether she felt any pain, she replied "No;" and she did not move from the posture in which I left her, until the expiring struggle released her, which was after about eleven hours, the whole of which would probably have been passed in a state of frenzy, but for my attendance, which was (humanly speaking) accidental.

People are not sufficiently aware that the best means of *extinguishing* the flames is by throwing a carpet, a blanket, a coat, or any covering, over the person. Three old men were present when this poor child caught fire, and appear to have increased the fury of the flames by their efforts to extinguish them. Had one of them pulled off his coat and wrapped it round

her, she might have been still alive, though her scars would have been a warning to children to obey those around them, who are continually desiring them, in vain, to keep away from the fire.

Your constant reader,

E. S. H.

— *Rectory, Nov. 21, 1831.*

**SELF-EXAMINATION FOR SERVANTS, BEFORE
RECEIVING THE HOLY SACRAMENT.**

To the Editor of the Cottager's Monthly Visitor.

SIR,

AMONGST the number of excellent papers in your "Cottager's Monthly Visitor," on the Sacrament, I do not see any self-examination for servants. If you think the one I send, with the short prayers for mornings and evenings, worthy of insertion, I beg it may appear in your very useful little work.

I am, Sir, your obedient humble servant,

OSMONDSTON.

"O LORD, my God, teach me to discover every secret thought, word, or deed, against thy divine Majesty; and purify my heart, I beseech thee, for the worthy receiving of thy holy Sacrament."

Question 1. Have I, mornings and evenings, prayed to God to assist me in the duties I have to perform, and returned thanks for being preserved from the trials of the day, or the perils of the night?

O God be merciful to me a sinner; and give me grace to see and abhor my evil ways.

Quest. 2. Have I done my best to please those under whose authority I am placed, and not been impatient when reprov'd, but endeavoured to correct what was wrong and disagreeable in my behaviour?

O God, be merciful, &c.

Quest. 3. How have I behaved to my fellow-servants? Have I been willing to oblige and assist them, though inconvenient to myself, and not been overbearing and impatient to those in a situation beneath mine?

O God, be merciful, &c.

Quest. 4. Have I never tried to deceive the family I am placed with; nor been careless or wasteful of those things put under my care? When I have done wrong, have I openly confessed the truth, though it might occasion me anger?

O God, be merciful, &c.

Quest. 5. To my parents have I been kind and dutiful; assisting them when in my power, and always taking pleasure in consulting them, and comforting them?

O God, be merciful, &c.

Quest. 6. Have I taken every opportunity of going to church; and, when there, been attentive to the great duties I come to perform?

O God, be merciful, &c.

Quest. 7. Am I anxious to do all the good I can to my poorer neighbours; and willing to give my time and attendance when called upon?

O God, be merciful, &c.

Quest. 8. If placed in a family where religion is much thought of and encouraged, am I thankful? But if it is neglected, do I endeavour to keep up in myself a due sense of my duty to God, and pray to Him for support under every trial and temptation?

O God, be merciful, &c.

Almighty and everlasting God, who dost forgive the sins of all them that are penitent, and from whom no secrets are hid; grant me the assistance of thy Holy Spirit, to cleanse and purify my heart! Thou seest it is my earnest wish to lead such a life, that I may worthily appear at thy holy table; but so weak and erring am I, that, when led into temptation, I am constantly

inclined to break the good resolutions which I have made. Be pleased, O Lord, to strengthen me by thy grace, and to confirm me in every good purpose; and grant that each time of receiving this holy food, I may be better able to withstand temptation, and less inclined to fall into sin. Grant this, O Lord, for Jesus Christ's sake. *Amen.*

“NOBODY'S ENEMY BUT HIS OWN.”

A COUNTRYMAN'S THOUGHTS.

To the Editor of the Cottager's Monthly Visitor.

WORTHY SIR,

I AM a plain man, and do not pretend to more learning than my neighbours, but I see no reason why a poor man should not *think* as well as a rich one; and, if it won't be taking too great a liberty, I shall make bold to trouble you with a thought here and there, just as I can contrive to splice them together.

Now, sir, there is with us, and I dare say with those in the great city too, a common saying, “Nobody's enemy but his own.” I have had my *thoughts* upon this, and it has been a monstrous puzzle to me. Perhaps you can help me out. There's Will Graceless, in the next parish to our's, that lives round the corner by the blacksmith's shop; he is lazy, he blasphemes, he is a spendthrift, a liar, and a slanderer; but Will never cut his neighbour's throat, or picked his pocket; and whenever I have chanced to say, “*that* man is running the road to destruction, and placing his immortal soul in peril; we must not walk in the way with him, lest evil befall us:” when I have said this, Jack Stiles, or George Scroggins, or whoever it might be, would cry, “No! why Will is an honest fellow; 'he is nobody's enemy but his own.'” I have on such occasions remembered that text of Holy Writ, “Cha-

rity *hopeth* all things, *believeth* all things;" and thought within myself, that I might judge too harshly, and so prove myself to be without "that most excellent gift." But then, thought I again, Will *sets a bad example*. Many's the man I have seen on a Saturday night, with his week's earnings in his pocket, pass his own door, and trudge to the beer-house. "Graceless will be there, he is *so* pleasant, and a merry party we'll make of it." What can I think but that this person is "an enemy to his neighbours." The other day my wife, who, thanks be to God and the lessons she was taught in a Sunday School, is as sober a sort of body as you shall see in a summer's day, went to Will's cottage on her way to the mill. Thorns and thistles did the garden bring forth; in the house were poverty, dirt, wretchedness, and want. The miserable woman was crouching down on what ought to have been a bed,—clothed in rags; two little children by her side, poor lambs! crying for the bread they could not get. A boy, who might be about eleven or twelve, was heard to say, as my Bridget got near the door, "Not I, what should I go there for? Father says we need not mind the Bible; and what he says must be right."

Man, what hast thou not to answer for? Thou art an *enemy*, a *bitter* enemy, to the wife of thy bosom, and the children, whom thou art *not* bringing up "in the nurture and admonition of the Lord." Repent, and that quickly, or they will "rise up against thee in the day of judgment, and condemn thee."

But it appears to me that there is one more consideration, and an awful one it is. A man like Will Graceless is not only an enemy to himself, and to those around him; I think, if we look into the Bible, it will be found that he is *an enemy to his God*. "The Lord *hateth* all the workers of iniquity." Yes; He who "can destroy both soul and body in hell," hath declared, that "He will not know a wicked person," and has put on record the sentence that will be pronounced on such a one, "Depart from me, thou

cursed, into everlasting fire, prepared for the devil and his angels."

JONATHAN HODGES.

"WHAT IS TRUTH?"

St. John xviii. 38.

THIS is a question of the utmost importance, and should be well considered by us all, as the foundation on which to build our opinions, our principles, our practice, and our reliance, both in temporal and spiritual matters; for truth cometh forth from God, and is the light of the world, and is opposed to falsehood and deceit, which are the offspring of the devil, who is the father of lies, and has deceived from the beginning, beguiling unwary mortals with "the lust of the flesh, and the lust of the eyes, and the pride of life," and every sinful propensity; glossing over vice with seemliness, and making the world to favour that which is wrong, rather than that which is right; and teaching worldly-minded mortals to excuse themselves for sinning, because others do so: thus making themselves the servants of the devil, taking his yoke upon them, (and it is a heavy yoke), receiving the wages of unrighteousness, and working their own destruction both of body and soul. And the devil is a hard master! for how does he reward his followers? He urges them to run through a course of evil, the pleasures of which are short and deceitful; and every such pleasure adds a load to the conscience, till it becomes so hardened, that there is no fear of that which is evil, no desire of that which is good. The career of some who are thus deceived, is shortened by vice and intemperance; and others fall a sacrifice to the just laws of their country. Some, it is true, follow an evil course to old age, and possess store of this world's goods; and, having "loved darkness rather than light, because their deeds are evil," darkness is their por-

tion; they look not beyond the grave; they have no hope, no prospect, to cheer them in the decline of life: they dare not think of death; they cling to that darkness, which they have lived in: and, being buoyed up with self-will and self-conceit, have not the light of grace to exclaim, "God be merciful to me a sinner;" gradually losing their strength and vigour, acquiring the infirmities of old age, and perhaps visited by pain and sickness. That world in which they trusted, deserting them, they become a prey to misery; that master they have served in youth and manhood has no recompence to soothe or cheer his afflicted servants with; he leads them to destruction, and they cannot, in their distress, find comfort in looking to the God they have not sought.

Seeing thus the wretched state of those who live in darkness, let us seek for the light, and earnestly enquire, "what is truth?" It is the duty of every Christian to endeavour to acquire a knowledge of the truth; we should pray to God to enlighten our darkness, to assist our endeavours, and to preserve us from the wiles of the devil: we should always speak the truth, (even though it should seem to our present disadvantage), and we should encourage truth from all we are concerned with, in our dealings and families. Children should be taught to speak the truth always, both by precept and example; and those who do so, may hope for a blessing from God, in their search after truth, for the furtherance both of their temporal and eternal interests. Every Christian is called on "to work out his salvation with fear and trembling!" How can he work in darkness? To pursue the work, he must have the light of truth: God is the author of light and truth; to Him we must seek, in sincerity of heart, to guide us into all truth; nor must we expect Divine assistance to accomplish the work within us, unless we are constantly seeking his help, and carefully striving, with that help, to keep our hearts and minds clear from evil, and bent on serving God.

We must read his holy word, and receive it in steadfast faith, to the salvation of our souls. We must abstain from evil in all our thoughts, words, and works ; and in all our worldly concerns, observing the law of truth, we shall live, as we are bound to do, to the glory of God, and the good of our own souls ; we shall enjoy the comfort of so doing here, and shall be cheered with the hope of happiness hereafter, through that redemption which was purchased for us by our Lord and Master, Jesus Christ. To those who take his yoke upon them, (and it is an easy yoke), he affords Divine assistance, through all the changes and chances of life : he directs the ignorant, supports the weak, and comforts the afflicted. The true Christian is never forsaken : in the hour of peril he relies on his God, and is supported. As health, and strength, and life decline, his mind is cheered by a trust and confidence in his Saviour, whose he is, and whom he has sought to serve : and the many and great mercies which he has received during the course of his life, give him a joyful expectation of the truth of the assurance, that God is with him, that God is truth, and that the truth shall make him free. To him death has lost his sting ; over him the grave obtains no victory : he looks forward, in humble hope, to a blissful eternity ; for God's word is truth, and that word says, " I will never leave thee nor forsake thee !"

Sent by J. C.

ANGER.

SOME people think that, if they rob nobody, and, as they say, pay every man his own, all is right with them ; whilst, perhaps, they give a loose to the most violent passions whenever things do not go according to their own wishes or fancies. Now, certainly, to rob no man, and to pay every man his own, is the duty of us all ; but still we may cause as much misery and distress to the

minds of others, by our evil words and angry passions, as if we robbed them, or did them a grievous bodily injury; and, moreover, the same law of God which forbids us to rob, and to cheat, and to murder one another, forbids the sin of anger:—and a man who gives way to his angry passions, cannot be in a state of preparation for the happiness of heaven. “Let a man examine himself:” let him do it particularly at this time, the beginning of a new year. A Christian is called “a child of God:” the very title that is given unto him, when he first receives the name of a Christian. Let him ask himself “whether he is really such?” Whether he is a “member of Christ and a child of God?” “There is no condemnation for them that are in Christ Jesus.” But how are these described? It is they that “walk not after the flesh but after the spirit * :” they that do not follow their own sinful desires,—but who walk according to the guidance of God’s Spirit. Are we then “at peace with God, through Jesus Christ?” Have our sins been *forgiven* through his merits? Let us never believe that it is so with us, unless our sins are *for-saken*, and unless we bring forth the fruits of the Spirit in our lives, and tempers, and practices. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness † :—a man who gives way to the violence of anger, must not for a moment believe that he is in a state of favour and acceptance with God, or ready to be admitted into his kingdom. V.

PRAYER.

THE inclosed little prayer was written by a mother for the use of her own children in these awful times. If the Editor of the Cottager’s Visitor thinks it likely to be acceptable to his readers, and worthy of a place in his useful miscellany, it is quite at his service.

* Rom. viii. 1.

† Gal. v. 22.

PRAYER IN TIME OF PESTILENCE *.

O Lord God, my heavenly Father, merciful and gracious, hear, I beseech thee, my prayers whilst I fly to thee for succour in the name of thy beloved Son. In this time of danger, when a terrible pestilence threatens to pass through the land, of whom can we seek help, but of thee, O Lord? We know that thou art infinite in mercy and compassion, and that thou dost not willingly afflict the children of men. But, alas! in spite of thy tender mercies, we draw down thy punishments upon our own heads, by our sins. [Young as I am] alas! how many times, and in how many ways, have I broken thy righteous laws. But, O Lord, I repent; I am sincerely sorry; and I firmly resolve, by the help of thy Holy Spirit, to avoid, to the utmost of my ability, all sin for the future; to allow myself in no one thing that I know, or believe, to be wrong; and to fulfil, as diligently as I can, all my duties. Do thou, O merciful Father, accept my repentance; forgive my sins, for Jesus Christ's sake; strengthen my good resolutions by the grace of thy Holy Spirit, and let thy blessing rest upon me; so that if thou shalt see fit to take me now, I may be ready to obey thy summons with a willing mind, firm in faith and humble hope: or if thou shalt be pleased to preserve me, I may use the life, which thou hast spared, to serve thee faithfully, and make still better preparation for the great change which must some day come.

But not for myself only do I entreat thy mercy: O, gracious Lord God, thou who canst do all things, thou who dost direct the angel of death whom to strike, and whom to spare, look down in mercy on my country, my family, and my friends. Preserve to

* This prayer was written for a young person; but by leaving out the *first* passage in brackets, and altering the *second* according to circumstances, it may be fitted for general use.

me, I beseech thee, [my beloved father and mother, my dear brothers and sisters], and all those whom I love, and suffer not thy plagues to visit them; but if, in thy infinite wisdom, thou hast otherwise appointed it, then I beseech Thee, as a still greater mercy, so to prepare them for death, that it may be to them an entrance into eternal joy, and give to those who may survive, resignation to bear their loss with true Christian courage, and grace so to profit by it, that finally we may all meet hereafter round thy glorious throne, to join in anthems of praise to our merciful Creator, Redeemer, and Sanctifier.

Hear and accept this prayer, O gracious Father, for the sake of thy beloved Son, Jesus Christ. Amen.

Sent without a name.



LOST CHILDREN.

WE were perfectly astonished at reading the following statement in a newspaper;—"The average number of lost children restored to their parents through the Police Office alone, in Manchester, amounts to more than one thousand six hundred annually *."

What a picture does this present to us of the state of the people in a large manufacturing town! When trade is good, the workmen are employed during a considerable part of the day, and earning good wages. Their leisure time is too often spent at the alehouse, and much of their earnings thus thrown away. Their wives are perhaps engaged in business of some kind; some of them gossiping from house to house, or wasting their time and their money in idleness or extravagance: and all this time their children are entirely neglected! When times are bad, instead of being contented with little profit, the men often refuse to work at all, and choose rather to earn nothing than a little, and perhaps

* In one year.

herd together to abuse their masters, who are themselves making no profit at all,—or to find fault with the government, as if the government had caused their misery: and the care of their children is all along entirely forgotten! This is not however the case with *all*: far from it. The good and the industrious know that times will vary; that trade will sometimes be good, sometimes bad. When it is good, they save their money; and they have something to go to when their earnings are small. They consider that a little is better than nothing, and they are therefore always earning *something*: and thus it is that these last sort of people do well; and, whilst others are grumbling, *they* are prospering; and thus we see a reason plain enough, why a few people, in great towns, rise to prosperous situations in life, whilst the greater number are brought to great poverty, and are filled with discontent, and lay the blame of their misfortunes any where but on themselves. But the case is hard indeed for their poor children. We most sincerely wish that there were so many Infant Schools in every great town, that there might be one within reach of every poor family in the place. We could never help being surprised that any person could make objections to these schools. Many of them have been established: and many schools, moreover, for older children; and much good has been done by them. Many of the parochial clergy have laboured hard in this good work; and many are still earnestly engaged in it: We cannot, for a moment, join in the cry of those who ungenerously refuse to acknowledge the good which is thus offered them, and who are ready to make others bear the blame of all that is wrong. We do not mention these things for the sake of praising the clergy of our Church, for we are well aware that many of the dissenting clergy are engaged in the same good cause. But still, with all that is done, a great deal still remains to be done. There are vast numbers of children in great towns who never come within the reach of ar-

instruction whatever. The best disposed of the parents are those who send their children to the schools in their neighbourhood, whilst hundreds of the children of careless or bad parents wander about the streets, learning nothing but idleness and wickedness. Some of them are the poor children who have been picked up by the police at a distance from their homes, too little to find their own way to their parents' houses : those who are a little older learn to quarrel and fight and swear ; and at a time of life so early that it is frightful to think of, are perfect in every kind of wickedness and profligacy : and thus in almost every great town, there is a regular training up of a crowd ready for every deed of the most desperate and deadly kind. I am well aware of the difficulty of bringing those under the influence of instruction and good example, whose manner of life is so completely opposed to all that is good : but this difficulty ought not to discourage the attempt. Every town should be divided into districts, and every district should have some persons to watch over it who should put the parents into a way of sending their children to some school, if they cannot plant one in the district itself. No other plan will meet the difficulty ; without this, nothing will be done among such people ; and even with it, there will still be much that it is hard to reach, and vice enough will still prevail to discourage those who are not urged on by the strongest motives of zeal in the service of God, and consequent anxiety for the good of their fellow-creatures. And if they cannot do all that they could wish, they will be consoled with many an instance of the benefits which they have conferred, of the crime and misery which they have prevented, and of the cases of severe suffering which they have discovered and relieved.

V.

DRINKING LARGE DRAUGHTS.

To the Editor of the Cottager's Monthly Visitor.

SIR,

You have often cautioned us against drinking large quantities of any sort of liquor at once. I have followed the advice. I find several of the most eminent medical men speak strongly against drinking large draughts. I seldom drink at dinner; if I do drink, it is a small quantity to moisten the mouth, but not to fill the stomach. The strength of the food taken must be much weakened by being mixed with a quantity of fluid of any kind. Water is the natural drink of man; and a little of it may not be amiss; but if there be not a strong feeling of thirst, it is better, I think, to avoid even this; and certainly, it is better not to take a large draught of it, so as to mix a quantity of it with the food. I would rather take a small quantity of something more generous, than a large quantity even of so simple and natural a drink as water. At first, after being accustomed to drink much at dinner, it is rather a trial to go without it, but I persevered, and I find that my digestion is wonderfully improved by it, my food seeming to do me a great deal more good. I never now drink what is called a draught, and I am sure I am much the better for it. I have an acquaintance, a very old lady, about ninety, and in excellent health. It is said of her that she has never been known to drink any thing. This, however, she tells me, is not the case,—for she takes her tea in moderation, both morning and evening, but does not drink at other times; to this habit she attributes her excellent state of health. When in company, she would, perhaps, take, at dinner, or after, a single glass of wine,—but this very rarely. A small portion of wine, or of wholesome beer, will suit some persons very well: but large quantities are bad for every body: and those who

have a weak digestion will, in particular, do well to avoid large draughts. The great drinkers are found to have been those who have been most liable to the attacks of that dreadful disease, the cholera morbus.

S. E.



QUESTIONS FOR CHILDREN ON THE FORMATION OF THE EARTH.

Question. WHAT is the earth?

Answer. The world on which we live.

Q. Of what shape is the earth?

A. It is round, like a ball.

Q. Upon what does the earth rest?

A. Upon nothing; but hangs, as it were, in the open air.

Q. But some power supports it, surely?

A. Yes, the power of gravity.

Q. What is gravity?

A. The power by which bodies naturally tend towards the centre.

Q. How large is the earth?

A. It is more than twenty-four thousand miles round, and its thickness about eight thousand; for the diameter of a circle is about one-third of its circumference.

Q. What do you mean by diameter and circumference?

A. The diameter is the line that goes across a circle straight through the centre.

Q. What is the centre?

A. The middle point.

Q. How far is the earth from the sun?

A. Ninety-five millions of miles.

Q. You said that gravity was that power by which bodies were drawn to the centre; what example do we constantly see of this?

A. All bodies keep their place on this earth, by being attracted or drawn to the centre of the earth.

Q. If you throw a stone from the earth, what becomes of it?

A. It is presently brought down again by the attraction of the earth; it is drawn towards the earth's centre.

Q. If there were no power of gravity, what would become of the stone?

A. It would go straight on, in the direction in which I threw it.

Q. Does the earth move round the sun?

A. Yes.

Q. In how long a time?

A. Once in a year.

Q. If the earth is attracted, or drawn towards the centre of the sun, why does it not fall into the sun?

A. Because it was at first projected (or thrown) by a mighty force in another direction.

Q. By what mighty power was it thus projected?

A. By the finger of God.

Q. If there had been no attraction in the sun, what would have become of the earth when it was at first projected?

A. It would have moved straight onward, in the direction in which it was first thrown, and never come within reach of the sun any more.

Q. Could men have lived on the earth then?

A. No; they would have perished with cold.

Q. If the earth had been not projected, that is, if no motion had been given to it at first, could men have lived in it?

A. No; it would have been drawn into the sun, and we should have been burned up.

Q. What, then, is the effect of these two powers; the sun drawing the earth *to* it, and the force of the first projection carrying it *from* it?

A. The effect is, that the earth keeps constantly moving *round* the sun.

Q. Has the earth any other motion besides this round the sun once in a year?

A. Yes; it moves round its own axis, just as a carriage wheel turns round and round, whilst it is moving forward at the same time.

Q. In how long a time does the earth move round its own axis?

A. Once in twenty-four hours.

Q. Of what use is this motion round the axis?

A. It gives us day and night; for one side is turned towards the sun, and is thus lighted and warmed,—and this is day; the other side is dark and cool,—and this is night; and the change is of great benefit to us.

Q. Could all this have been done without a great contriver of it?

A. No, it is impossible.

Q. With what feelings ought the thoughts of these things to fill us?

A. With gratitude and love.

Q. Are there any persons who deny that there is a God?

A. I have been told that there are such, but I can hardly think it possible.

Q. What sort of persons do you think they must be?

A. David, in one of his Psalms, has described them: "The fool hath said in his heart, there is no God."

V.

The beginning of these questions is taken from Pin-nock's First Catechism for Children.



AN ADDRESS TO THE PARISHIONERS OF THE PARISH OF —.

To the Editor of the Cottager's Monthly Visitor.

SIR,

I HAVE been a subscriber to your excellent publication during many years, and have placed the work in our Parochial Lending Library, where I have had it bound;

three numbers in a volume ; and the plan will prove of much use to any clergyman, who would wish to lend your work to his parishioners. If you think the address I send, and the verses, worth insertion in your publication, I shall be glad to see them there, which will oblige,

Your faithful servant,

A YORKSHIRE CURATE.

MY FRIENDS,

As I have been your resident minister some years, and have never, during that time, ceased to take an interest in your welfare, I shall adopt this method of addressing you on a few subjects that concern the happiness of yourselves and families ; and I do it because it is my duty to persuade you to attend "to those things that belong unto your peace."

Are you a constant attendant at church ?

Do you attend the Sacrament of the Lord's Supper ?

Do you always make a practice of offering up prayers in your houses morning and evening ?

If you have servants, do they attend the services of the Church ? Do you see that they are taught to know their duty as Christians ? for as masters and mistresses of families, you are in no small degree accountable to God for their instruction.

Do you spend the Sabbath day in idleness ? or do you make it a day of profit to your household, by reading the Scriptures of eternal truth ?

Are your children sent regularly to school ?

Are they well behaved at home ?

Do you suffer them to wander about the street at night, and to mix in company that will lead them to no good ?

Do they *always* attend the Sunday Schools ?

Do you, or your servants, work on the Lord's day in any way besides what absolute necessity or charity requires ?

If, on examination, you find that you, your families, and servants, are free from blame in these particulars, it will indeed be well for you. There are many practices in towns and villages, on the Sabbath day, that want amending. Look to the idleness and profligacy, the drunkenness and sin, that is going on in large places. Would the Almighty have ordered the Sabbath day to be kept holy, if it were not intended for the benefit and true happiness of his creatures? Would he have commanded that neither man nor beast should labour on that day, if the good of both were not designed?

Will the innocent pleasures of the Sabbath be less inviting because you have attended the services of the Church, and have read for awhile the Scriptures, and have seriously thought of the state of your soul? No, my friends. Our happiness consists only in a religious, well regulated mind, in a mind at peace with God and man; and this can only be attained by the perusal of God's holy Word, the practice of all the Christian duties, and a constant reliance upon the goodness of God, and his mercy through Christ Jesus. Let me earnestly entreat every reader of this paper to attend to "the things that belong unto his peace;" that is, to religion. It will make you, what all the riches of the world cannot make you, acceptable to God. A firm faith in Jesus Christ, and a constant and unwearied practice of all the duties which belong to your Christian calling, will every day prove to the world and to yourself, that you are not a mere hearer of the word, but a doer of it. Nothing but Christianity is worth having in this world; nothing but Christianity can ensure you peace of mind *here*; nothing but Christianity can give you a chance of happiness in the world to come.

I am, your faithful servant and friend,

THE CURATE OF——.

THE VILLAGE CHURCH.

I.

WHEN the village bells are ringing,
For our Sunday morning prayer,
To the Church, then, come and worship,
For the Lord our God is there.

II.

Lead your children there to worship,
Lead your households with you there,
God beholds, and knows your actions,
All your thoughts to him are near.

III.

Leave the din of earthly matters,
Search thy heart, and humbly kneel,
Serve your God, and only Saviour,
With a pious, fervent zeal.

IV.

Hear your pastor with attention
Open you the Book of Life,
Hear him anxiously forewarn you
Of the dangers of all strife:

V.

Hear him, when he speaks of mercy,
Which to us hath been made known,
Hear him speak, of how the Saviour
Suffer'd—when he left his throne:

VI.

How the Lord our God incarnate,
Suffer'd on the dreadful tree.
Would we live in endless glory,
With our God who set us free?

VII.

We must all repent, or perish,
We must practise his commands,
We must all believe the Gospel,
Widely published in all lands.

VIII.

No bad passions are abiding,
 Where the Saviour reigns in love,
 All our actions must be holy,
 Would we live with Christ above.

IX.

Would we live with just men perfect,
 We must live as just men do,
 Would we dwell in heav'n with Jesus,
 We must serve him truly *now*.

X.

Would we live with those who lov'd us,
 When first to the light we came,
 Would we dwell with them in heaven?
 Love the Saviour and his name,

XI.

Then in glory all united,
 We shall live in endless joy,
 Earth forgotten, heav'n attained,
 God is with us, ever, nigh.

XII.

Now the village bells are ringing,
 For our Sunday morning prayer,
 To the church, then, come and worship,
 For the Lord our God is there.



ON THE NEW YEAR.

FAREWELL to 1831! It is gone, gone for ever! However spent, it is past recall. And how did we spend it? How did we use those hours, now bearing testimony, either *for* or *against* us, in the book of life? An awful question! Let each one put it to himself. The reply, I fear, will be mortifying. Sins of omission and commission, will rise up in sad array. "O God, be merciful to me, a sinner," will be the result of each one's self-examination: if we search faithfully, it must be so, for we have all grievously sinned; and, but for

our Saviour's merits and merciful intercession, our case would be sad indeed. Years roll on; we may at least draw *some* good from the past: the circumstances in which we acted wrongly, may occur again; let us reflect on them, and, feeling our past errors, seek to rectify them, when next placed in the same situation. Let us pray to God for grace to enable us to do this. Another year is come, who shall see its close? Before December brings another Christmas, many who now read these pages, I who write these lines, may be numbered with the dead. None can tell how soon this may be; but one thing is certain—we must all die! it may be this year or next; the day will come; “the spirit must return unto God who gave it.” We should all prepare to meet our God; in order to which, we should so live that to die may be gain. Let us so spend our days on earth, that heaven may be our home. Let us strive, then, to make God's service our chief concern during the coming year: the idea that it may be our last will serve to quicken our watchfulness. Let us try to make others happy in the genuine spirit of the wish we give, and receive each first of January—“A happy new year!” What should make it so? Charitable feelings on all sides. “Charity worketh no ill,” and “endureth much.” To be happy ourselves, we must *live* the year, not suffer its hours to pass unheeded on. Each one should bear some good report to heaven: we are not stocks, stones, vegetables; it sufficeth not that we eat, drink, sleep, and do *no* harm; we must all labour, all work one way or other: and blessed indeed shall we be, if our occupations are such, that should death surprise us in them, we need not be confounded. Listen to the inspired preacher, who says, “Hear the conclusion of the whole matter, fear God, and keep his commandments, for this is the whole duty of man.” *Eccl.* xii. 14. Do this, my friends, and, living or dying, you will indeed have “A happy new year.”

Sent by F.

CATHERINE MAC ALLISTER.

CATHERINE MAC ALLISTER, well known to several respectable families in Glasgow, died in January last. She held no higher rank than that of a house-maid, and yet so careful and prudent was she, that, during her service, she had saved money enough to enable her to lay out 120*l.* in an annuity for her life, and to leave a considerable sum behind her at her death. She bequeathed 70*l.* to different individuals, and the following sums to public institutions.

	£.	s.	d.
Glasgow Royal Infirmary	30	0	0
Society for Promoting Christian Know- ledge	30	0	0
Old Man's Friend Society.....	19	19	0
Aged Women's Society.....	19	19	0
Glasgow Royal Infirmary (as Residu- ary Legatee)	30	9	0
	£130	7	0

She was enabled to make these savings by avoiding all shewy and expensive dress, and taking care to wear such clothes as were suitable to her station in life,—plain, clean, whole, and sufficient. Thus she was enabled to save a sum which, in the evening of her days, rendered her comfortable and independent; receiving from all who knew her the respect which is due to a character such as her's. The Scotch Newspaper, from which this account is taken, describes her as one who, besides her prudence, bore in her general deportment the character of a consistent Christian.

V.

 VERSES.

- WHEN pleasure waves her wreath of flowers,
To lure thee to her dulcet bowers,

When wealth displays his gilded ore,
Or when thou feel'st the thirst of power,
Oh ! check the passions as they rise,
And seek a nobler higher prize,
That in far holier regions lies !—
And in misfortune's evil hour,
When gathering clouds around thee lower,
When the quick flash and pelting storm,
Mild nature's beauteous face deform,
When fell disease's baneful train,
Dull famine and consuming pain,
Or chilling penury annoy
Thy tranquil unambitious joy,
Oh ! call on heaven ! The Christian's prayer
Will ever find acceptance there.

G. F. L.

A WALK IN THE COUNTRY IN WINTER.

You may be tempted, my cottage friends, to think the fire-side a more agreeable station, than the woods and fields at this inclement season ; but we have been true comrades through the other three seasons, and I would fain persuade you to take a survey with me of some of the numerous beauties of winter ; for numerous, I assure you, they are. Look at yonder wood, it is no longer bare. Yesterday, all leafless, its branches presented a miserable and naked appearance ; but now a snow shower, followed by frost, has clothed the trees in virgin white. How beautifully the clustered snow hangs down ! how chastely pure ! I am not quite sure that I do not admire that wood now, more than when shining forth in its newest May suit : but all things have their seasons : the right way is, to enjoy them as they come, and be thankful for all ; for come not all from him, who knoweth what is best for us ? But though our wood, now so amply dressed, was bare yesterday, all trees are not bare, even in winter : many are green ; evergreens, as they are called, firs, laurels, box, are now in their pride, and the holly is in full glory, with its red berries, especially used for deco-

rating churches and houses: there, too, is the laurestinas, not only green, but in full flower; and now is the season of misseltoe: but I do not like the misseltoe so well as its other Christmas brethren, because it is associated, in my mind, with an idea of helplessness: it cannot grow in the ground, it cannot support itself, it must ever cling to another tree, and derive support from it; 'tis an emblem of those who cannot stand without the aid of others; in this world we can none of us do without the assistance of our fellow-creatures; but woe be to that man, who clings to others for what he can possibly do for himself.

What a happy scene does that pond present: merry children sliding on it, laughing and rejoicing as if cold and misery were alike strangers to them. Exercise is the right way of warming oneself, it makes the blood flow properly, and is much better than sitting by a fire; but the coldest thing of all is idleness; the sluggard is never warm, how should he? life stagnates within him, he can enjoy nothing. Not so the active, industrious man; see him returning from his work, his children come out to meet him: the clean hearth and good fire are ready for him.

Here we end our walk; the picture is a happy one; but I would suggest one idea more; let the fire-side be cheered each night by a chapter from that book, where lies our only rule of safe conduct through the perils of this world. If we would walk happily through the spring, summer, autumn, and winter of our days, it must be by making the Bible our companion and our guide.

F.

JUDGMENT PURSUES GUILT.

ON the 5th of November Bishop and Williams took the body of a poor lad, whom they had basely enticed to their house and then cruelly murdered, to sell it at the Anatomical School at King's College; and on the

5th of December, their own bodies, after a public execution, were brought to the School of Anatomy, at King's College, for public dissection. "They digged a pit, and have fallen into it themselves."—"Though hand join in hand, yet the wicked shall not be unpunished." They might say, "the darkness shall cover us;" but "the darkness is no darkness with thee, who seest in secret, and will reward or punish us openly."

According to the confession of these wretches, in a few years they received eight or ten thousand pounds by this horrid traffic; and yet what good did it do them or their families? They lived in a wretched house, their delight was in beastly drinking, and they lived in the midst of filth and misery; so true it is, that wealth gotten by vanity, or any other bad means, "profiteth not," even in this world; but has a direct tendency to brutalize the heart of man, and to stifle all remorse of conscience: for these wretched culprits seem not to have had the slightest feeling for the sufferings of a fellow-creature, or the least regard for their life. To cruelty, they added the basest deceit; promising protection, and, in the guise of friendship, offering something comfortable to drink, in which was mixed the fatal potion, which was to take away the power of resistance.

Let us not hear or be deluded with signs of contrition, or a few expressions of sorrow, in those who had "sold themselves to work iniquity with greediness;" who had no feeling or regard for a fellow-creature, and who had made their heart "as hard as the nether millstone."

Sent by W. A.

There is much reason to believe that the greater part of the confession of these wretched men was false, and that the Italian boy was the one that was murdered, and not a Lincolnshire country lad, as they affirmed. These false confessions appear to be made with a view

to have it supposed that the witnesses have entirely imposed upon the jury, and that the trial of a criminal does not bring out the truth. Every one, however, who is in the habit of attending the trials of criminals, will feel pretty well convinced that the jury have strong grounds to go upon before they return a verdict of *guilty*.

Some people can hardly bring themselves to understand how a person, just on the brink of eternity, can be so hardened as to leave this world with a lie in his mouth. The truth, however, is, that when a man "has not the fear of God before his eyes," but is instigated by the malice of the devil, he will say or do any thing. Let us all remember, then, that though we may not be tempted to the crimes of murder, or theft, or any such dreadful outrages against society; yet, that we have our temptations of some kind; and that, if we give way to the temptation, we are *guilty* in the sight of God, though we may not be exposed to the punishment of the laws of man. "Let a man examine *himself*."

The following remarks are taken from the Morning Herald.—"No one can have read the above horrible details without perceiving that the habitual and immoderate use of ardent spirits appears to have been the main spring and inducement to the commission of a series of crimes, we wish we could hope without a parallel. Here is a wretch (we mean the murderer Bishop) who actually had not what can be called a bed to lie upon, and whose family seem steeped in the lowest poverty, yet whose receipts may have amounted to from 5,000*l.* to 10,000*l.* 'Drink! drink! drink!' seems to have been the one sole object of all his and his associates' pursuits, while the cup of their victims is drugged with the very same ingredients, which are the source of their own gratification.

"The two men executed last week in Scotland for the murder of their wives, appear to have imbibed their atrocious propensity from the same maddening source;

nor has there been a crime of any magnitude against the person, of late years brought to light, the perpetrators of which have not been addicted to this fruitful source of depravity. Let us hope that some measures will speedily be taken to draw the habits of the people away from a propensity fraught at once with individual guilt and national ruin." V.

A FRIENDLY AND SERIOUS ADDRESS

TO THE POOR OF THE PARISH OF ST. BOTOLPH, ALDERSGATE,
ON OCCASION OF THE EXPECTED APPROACH OF THE CHOLERA
MORBUS.

BY THE REV. T. H. CAUSTON.

MY DEAR PARISHIONERS,

THIS terrible plague, which has visited foreign lands, and swept away millions of our fellow-creatures, has at last approached the shores of Great Britain; and the knowledge which we have of God's dealings towards those nations that have rebelled against him, gives us but too much reason to fear that this great city will feel the awful visitation, (*Dan.* ix. 11—14. *Hosea* iv. 1—4.) This sense of our danger must naturally suggest to all who are anxious about the condition of their being, this great and important question, "Men and brethren, what shall we do?"

The divinely appointed means to turn away a nation's calamity, is by a nation's repentance and turning to God. (*Jer.* xviii. 6—8. *Jonah* iii. 4—10.) Would that we could trace among ourselves more decided evidence of such repentance! Would that we were, one and all of us, turning to God with all our heart, and with all our soul! Let it be our care, at least, my Christian brethren, that the work of the Lord be not hindered in ourselves; let us not delay to confess before him the sins of our people, and our own! (*Dan.* ix. 20.)

But he who "in the midst of judgment, remembers mercy," has been pleased in numberless instances to

bless the use of certain *timely precautions*. And I am encouraged to hope, that if you use these precautions, and earnestly pray in the humble confidence of faith for God's blessing upon them, his protecting hand will still be visibly stretched over you, and the voice of joy and health will still be heard in your dwellings. Let me therefore entreat you to attend to the Directions of the Board of Health *.

It is certain that the poor and unhealthy part of the population, and especially those who have been addicted to drinking spirituous liquors, and indulgence in irregular hours and habits, are generally the greatest sufferers from the Cholera Morbus ; and that the infection has been most virulent and widely extended where the streets are narrow, the population crowded, the air confined, and the houses and their inhabitants dirty. I cannot therefore recommend too strongly the necessity of *plain wholesome food, of temperance* in eating and drinking, of great attention to *cleanliness*, of a free current of air by means of *open windows*, of the *removal of all filth, rubbish, old clothes, rags, decayed articles, &c.* from your houses, and, if possible, from the neighbourhood in which you live. These points you should at once attend to.

Do your best also to lay in a stock of *warm flannel and thick blankets*. These are certainly not to be provided without expense ; but the poor, who do not spend their money at the gin-shop, and who are careful in their little savings, will, by the help of kind friends, never be without these useful comforts. *Now*, they are particularly wanted : a well covered warm bed, with some few simple remedies, has been known to stifle this disorder on its first breaking out ; while many, for the want of them, have allowed it to get such a head as to prove fatal. It is stated in a letter from Hamburgh, a city now infected with the plague, that "*the loss of a single hour generally brings on death.*" Do not then

* The substance of these directions was given in our last Number.

disregard these precautions. What has been recommended is *always* right, and *always* useful. Should this plague never come nigh your dwellings, (which God in his mercy grant) you will nevertheless be gainers by following my advice; your credit and respectability, your domestic comfort, health, and happiness will be promoted by it. But, should it be otherwise ordered by God's providence, as we have so great cause to apprehend, the good effects of strict temperance and sobriety, of regular hours and habits, of cleanliness in your person, children, clothes, beds, and furniture, may be very great. Lose no time, my poor friends, in thinking what you should do, when you have now such plain and easy directions set before you. But after all, as the soul's life is far more precious than our animal existence, let me sum up these friendly hints with a few remarks of a far more important nature.

Death every day draws nearer to us; after death is the judgment; and after the judgment an eternity in heaven or in hell. Do not these great truths *now* seem to come before you clothed with unusual solemnity? You are threatened with the near approach of, perhaps, the most terrible pestilence that ever desolated the earth. How are you prepared to meet it? In what state does this crisis find you? Does it find you seeking deliverance from sin, that plague of the soul, with all due earnestness? With this view are you diligently using all the *appointed means*? Are you frequent and earnest in prayer to God through Christ? (*Matt.* vii. 7; *xxi.* 22.) Do you study the Scriptures daily? (*John* v. 39. 2 *Tim.* iii. 15. &c.) Do you partake spiritually of the body and blood of Christ our Saviour. (*Matt.* xxvi. 26—28. *John* vi. 53—57.) Is the salvation of your souls a serious business with you? In short, are you immersed in the business, the cares, the pleasures, the vanities, of the world; or are your chief concerns habitually directed to the things of another life? These questions every sincere Christian will be able to answer with some degree of satisfaction to him-

self. And if you cannot answer them thus satisfactorily, the reason is but too evident ; you are indulging presumptuous hopes : you are, like Felix, putting off the work of religion to a more convenient season ; you are flattering yourselves with the expectation, that there will be time enough for the care of your souls, when the plague is actually at your doors ; but the folly and madness of such conduct must strike every reflecting mind. Let me then entreat you, “ escape for your life :” trifle no more, delay no longer ; “ the blood of Jesus Christ cleanseth from all sin ;” and “ whosoever cometh unto him shall in no wise be cast out.” He has spared you up to the present critical time, and he now “ waits to be gracious unto you,” in “ turning away every one of you from your iniquities.” Now then, I beseech you, seek his mercy, seek him now, “ while he may be found, call ye upon him while he is near,” for “ now is the accepted time, now is the day of salvation.” And let this be your prayer in private and with your families, as well as in the Church.

[Here follows the last of the two Prayers lately appointed to be read in churches.]



SELECTIONS FROM DIFFERENT AUTHORS.

THOSE who cannot bear to be corrected, must expect to be destroyed.—*M. Henry.*

Next to the fear of God, peace with all men is most necessary to the comfort of life.—*The same.*

Many a good word comes short of the good it might have done, for want of being well timed.—*The same.*

Every moment comes to us charged with some duty, then returns to heaven, to register how it was spent,

Adams justly observes, we may judge from our regard to the sabbath, whether eternity will be *forced* upon us.

Have every day *higher* thoughts of God, *lower* thoughts of self, *kinder* thoughts of your brethren,

and more *hopeful* thoughts of all around you.—*Fletcher.*

If you would stand in the faith of the sons of God, you must be continually girding and setting yourselves to *strive*. It was never the meaning of our Saviour in that prayer, "Father, keep them through thy name," that you should be negligent to keep yourselves:—to your own safety, your own sedulity is required.—*Hooker.*

To *despair*, because we are poor and wretched, is not humility, but the most abominable pride—we are not willing to owe the cure to God *alone*.—*Bp. Wilson.*

Children should not be punished for being children, but for being *naughty*. Do not tease and find fault for trifles, it renders them uncomfortable, and destroys all confidence.—*Scott.*

Praying *frequently* helps to praying *servently*. Be assured it is better to wander *in* prayer, than to wander *from* it.—*The same.*

There is need of great watchfulness, lest, after receiving mercy, we return again to folly. The misery we were relieved from warns us to "sin no more," having felt the smart of sin; the mercy we have received is an engagement upon us not to offend him who hath restored us. This is the voice of every Providence, "Go, and sin no more." It is common for people, when they are sick, to "promise much;" when newly recovered, to "perform something;" but, after awhile, "to forget all."—*M. Henry.*

There are two things which we are particularly directed to have in our eye in searching the Scriptures,—Heaven our end, and Christ our way.—*The same.*

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

THE CHOLERA—The true origin, says a correspondent of the Tatler, of cholera or black bilious fever, is to be traced in all

cases to one source, viz. a check to the perspiration. If a man has been sitting over a fire in a warm room, and goes out of doors without a great coat, he is liable to get cold in the bowels, and bring on ultimately cholera; and how many are there that do so! We see the taps of the public-houses full of people; perhaps a fire there; the place hot; they have their drams and go out into the cold air, which, at this damp season, strikes with peculiar effect on all systems of the human frame, especially those whose habits of living may have produced a tendency to bilious attacks, and by this means a check is given to the warmth of the skin and circulation, which brings on diarrhoea, or cholera in mitigated forms. My caution against cholera is simply this: at this time of the year let all who have regard for their health go clothed according to the season, and as warmly clad as they can afford, thereby keeping up an equal temperature of body, and not go out in the raw atmosphere of winter with cotton stockings, coat flying open, linen waistcoats, and all the butterfly dresses of June. Those who frequent public places, should be careful after sitting for hours in the heat, not to leave without wrapping up well, and not foolishly taking spirits when they leave the house to warm themselves. Let every one avoid spirits as they would the pestilence while they are out, or if they have to go into the cold from a warm place. By this means they will keep themselves warm, prevent stoppage of the circulation and perspiration, and be thus likely to keep well.—*Globe*.

HABIT AND INSTINCT.—The oxen that served in the royal gardens of Susa, to water them, and turn certain great wheels for that purpose, to which buckets were fastened (such as there are many in Languedoc) being ordered every one to draw a hundred turns a day, they were so accustomed to this number, that it was impossible by any force to make them draw one turn more; but their task being performed, they would suddenly stop and stand still.—*Library of Entertaining Knowledge*.

TO CORRESPONDENTS.

We are sorry to be behindhand with so many valuable Correspondents,—for whom we hope shortly to find room. The extract from *Pastor Oberlin* has already appeared in one of our Numbers.

We have received the Communications of *B. J. W.*; *Charlotte K.*; *E. S. H.*; *W. P. F. M.*; *E. Close, Sarum*; *A Magistrate*; *L. S. R.*; *Leamington*; *B. J. W.*; *H. B. W.*; *D. W.*; *A. A. S.*; *Another D. W.*; *S. L. A.*; *Conjux*; *F.*; *Laicus*; *W. A.*; *T. H. C.*; *A Lancashire Curate*; *A. F. N.*; *M. B.*; *G.*; *J. C.*; with several anonymous papers.

THE
Cottager's Monthly Visitor.

FEBRUARY, 1832.

HISTORY OF JOHN THE FOOTMAN.

(Concluded from page 8.)

WHEN Abraham Hardy had heard all that his son John had to tell, he said to him, "You see John how it is, as I have often told you, that things which seem worst to bear, bring us good in the end. Had those bad servants only laughed now and then at you about drinking, they might at last have laughed you into doing as they did; but because they set so hard upon you, which seemed very bad at the time, it caused you to look sharp and jump out of the window, and by that jump you cut it all at once. May you ever take such a jump when you are tempted to do what's wrong. 'Resist the devil, and he will flee from you,' and if you flee from him, he will not dare to follow."

Now there were two things that Abraham was always afraid of for his son. One was, lest he should think it enough "to do no harm;" and the other, lest he should "pride himself upon doing good." Abraham saw that most people made one or other of these mistakes. It is strange, though it is true, that there are people who think they shall go to heaven because they have done no harm; for, even if they could prove that they had done no harm (which they cannot) how can they expect that God will not punish them for

having done no good? It is a sure sign that people do not really love God and care for him, if they are not desirous to make others love him and care for him. If they can sit quietly and see poor souls perishing and ready to go to torments, without speaking a few words to warn them of their danger, it is a sign that they think but little of heaven and hell. And, if they are not, at all times, ready to help the wants of others, and comfort them in their sorrows, it is a sign that they do not wish to be like Christ, "who went about doing good." It is not such an easy thing to go to heaven as these people think. If it was, the poor beasts ought to go there, as they certainly never do any harm. But then, on the other hand, if people do not think this, they are apt to pride themselves upon the good they do; and this is as bad a mistake as the other. Such people, perhaps, do good to others, and think that because of that, God will take them to heaven. If this were true, Jesus Christ died for nothing—all his agony and all his shame went for nothing. "But, my son John," Abraham would say, "Jesus Christ did not die for nothing; he died to save us, because he saw that we were not able to do any works ourselves, that were good enough to save us: so he, by his own sufferings, wrought out a way for us; and through his merits we are saved.—What then, are we to sit still and do nothing? Oh no, indeed, for he has told us to do all we *can*, and he will send his good Spirit to enable us to do it, and he will reward us for doing it—yes, reward us for doing what he helps us to do. What then is there for us to boast about? If it is by his help that we are saved, we have to give him all the thanks and all the praise. If Jesus Christ leaves us to ourselves, we immediately go wrong; then how can we pride ourselves upon going right?"

It must not be forgotten to be told, that when John was coming home from his master's, he stepped into the hen-house, and, finding a couple of nice new-laid

eggs, brought them as a present to his father. Old Abraham, as soon as he saw them, asked where they came from. John said he took them from the hen-house, and that he hoped they would be good at supper. "What," said Abraham, "do you suppose I shall eat what is not mine?"

John. But they are your's, father: I brought them on purpose for you.

Abr. And how came they to be your's, John?

John. Mine: why I took them.

Abr. What right had you to take them?

John. Sure it was no harm: they would never have been used, and nobody wants them.

Abr. But were they *your's*?

John. No, I can't say that they were rightly.

Abr. Whose, then, were they?

John. My master's.

Abr. Then, John, you have done what's wrong. No matter whether your master were away or at home; no matter whether he wanted the eggs or not; they were his, and not your's, and you were wrong to take them.

John. I thought no harm of it: you know, father, I would not touch a halfpenny that was not mine: you cannot think I would.

Abr. No, I do not think you would; but where's the difference between an egg and a halfpenny? Honesty does not mean one thing or another thing, but *every* thing. It is the principle, and not the article, that God cares about. What can a thousand pounds signify to Him who made the world, and all things in it? He does not care for a thousand pounds, any more than for an egg; but He has said, "Thou shalt not steal;" and those who take but a pin that is not their own, break this commandment; and they who waste the goods of another, break this commandment; though people do one and the other without thinking of it.

John was very sorry for what he had done so thoughtlessly, and the next morning his father made him c

back the eggs to the hen-house, though it was five miles off. Some people may think this was hard upon him, but Abraham said to himself, "John may forget my words, but he will not forget the walk." And he was right: to the day of his death, John used to talk of the effect that walk had on him. Whenever, afterwards, he was tempted to take the smallest thing not his own, he called to mind that ten mile walk, and was cured of his longing: and, moreover, when he became more fully impressed with the real nature of religion, he felt that it is a Christian's duty to be perfectly clear and honest in small things as well as great.

On the whole, Abraham, though grievously hurt about the eggs, was pretty well satisfied that his son would go on in the right way, and that this one check might be of great use to him.

John had not been long returned to his service, when he was well tried in a new way. There was a housemaid among the servants who cast her eyes upon him, and was determined in her own mind that she would marry him. This girl was smart and active, just such a one as a lad might fancy, and such as many might think would make a good wife. John would certainly have thought so, had it not been that he could not remember ever having seen her read her Bible, or seem to like going to church, or ever had heard her say any thing which shewed that the love of Christ was in her heart. Therefore he said to himself, "she may be as good a manager as she pleases; but if she do not love God as she ought, she won't do for me. I can never make sure of any girl that is not religious being a kind and good-tempered wife."

He was very right, for Bessy never thought about religion at all.

Old Abraham would often say to John, that it seemed to him no class of people were so well off as servants. "They are lodged," said he, "and fed, without any expence to themselves, and have no cares but to do their work; and they have work enough to keep them

employed, without its being severely hard labour. They go to rest on a good bed, and get up without care, as every thing is provided for them; while, perhaps, the master of the house is slaving hard to get his living, and sometimes hardly knows how all these servants are to be paid or fed. And, if the master has no profession, but lives on his property, still there come cares upon cares: his tenants cannot pay their rent, perhaps, or his sons grow up, and take more money than he can well spare for their education, and fitting out in life: in short, there are often so many cares, and troubles, and difficulties, with those who are called rich, that, to my mind, a man is best off who is a servant with regular wages, and a few pounds, honestly saved, in the bank." John answered, "That's all very true, father, yet I do not find that servants think so: they seldom seem to me to be as thankful for their own advantages as they ought to be; there is a great difference, to be sure, amongst them; but some are always complaining, and discontented, and seem to forget how poorly they have often fared before they got into service; and this forgetfulness often makes them wasteful of those things, which they would have been glad of when they lived in a small cottage on poor and scanty food."

"Yes, that's the way of many of them," said Abraham; "they eat and drink, and are discontented; but a servant's life will not last for ever; either they grow old, or, most likely, marry; and then, if they have not put by any thing,—when their family increases, they get back to their first state of poverty, and long for all they have wasted in their master's kitchen. Many and many a poor girl has lamented her folly in leaving a comfortable service, to marry a man who can but just keep her; then she has to slave all day, and eat what she can, and sleep where she can! A bad change it seems to me."

John thought this over very often afterwards, and said to himself, that if he were to marry, this would be pretty much his case, unless he waited till he had

saved enough ; that if he had a wife and children to support he should not be so light-hearted as he was, and that it was time enough to think of marrying.

But Bessy thought very differently, and was determined that he should marry. Now Bessy, as was said before, had no pleasure in religion ; she did not know how much she needed a Saviour's death to gain pardon for her sins, and therefore she did not love her Saviour. But she was a clever sharp girl : she had often seen how badly those were off who married men without religion ; that such men drank, and swore, and spent their money, and ill used their wives, and that there was no hope of being happy and comfortable with such as these. She saw, at the same time, that those men who were religious, and loved their Bibles, were quiet and good tempered, that they neither drank nor swore, but were good husbands ; and therefore she made up her mind only to marry one of that sort. John's character was well known to her ; he was so steady and sober, that she thought he would be sure to be a good husband, and she was so afraid lest he should take up with somebody else, that she did all she could to make him like her.

Matters went on thus for more than two years, and John at last began to think more about it. Bessy recommended herself by her cleanliness and activity : she kept at home, did her work well, and was liked by all the servants. John said to himself, that perhaps if she was once his wife she might grow more fond of her Bible ; that perhaps she had more good in her than he thought for ; and so he went on deceiving himself till he was very near risking all his happiness and comfort in the match :—but as he was thinking of these things, a man came to tell him that his father was dying.

John immediately got leave to go home, and reached it just in time ; for the poor old man had not long to live. But it was a happy thing to see him die. Abraham had all his life been a truly honest man ; he had

never wronged any one of a halfpenny, nor said an ill-natured thing of his neighbours: he had, besides, done all the good he could; and it is surprising how much people can do, if they set about it: but yet this was not what made him so happy on his death-bed. All his thoughts went to what his Saviour had done for him, in saving him from hell, and opening to him the gates of heaven. One of his friends said to him, that he need not fear to die, as he had been so good a man. "Good, do you call me," answered Abraham: "there is none good but one. Oh! the goodness of my Saviour, in saving me from destruction." Then some one reminded him of all he had done for charity's sake. He said, "I have done my best, but I have done nothing. If I had nothing to look to but the little I have done, I should perish in my sins: it would be like building upon dust and straw; but I have a rock to build upon, and my Saviour is my rock."

He often spake to those of his friends, who, he thought, were too much taken up with the cares of this life, and too little attentive to the wants of others. He would say to them, "one cup of water given in Christ's name, will not lose its reward."

When John came, his father could but just speak; but he looked happy to see his son, and it was evident that he prayed for him, and blessed him in his heart. After lying some time very quiet, he suddenly raised himself up in the bed, caught John's hand, and, earnestly looking at him, said, "John, marry a Christian:" then sank back, and breathed his last.

Poor John had now lost his only earthly comforter and adviser, and sorely did he take it to heart: but these last words were not lost upon him. "Bessy," said he, "is not a Christian, I fear, except in name, and I will never marry her." He kept his word; and Bessy was so angry that she left the service.

It is not for us to say what would have come of it had John married her, but it is most likely he would have repented it every day of his life: either she would

have drawn his heart from God, or he would have been miserable that she did not think as he did. She afterwards married a religious young man, who had not the sense to see the danger of such an union; and it ended in his becoming indifferent to religion, till at last, by degrees, he drank and swore like others.

But John went on steadily, and in favour with God and man.

Time went on, and John continued to give satisfaction in his place, and save money, and be respected by all people. At last things became less comfortable, and there were changes that made all the servants angry. First, one gave warning, then another; and, at last, there was not one of the old set left except John, and he liked it so little that he had thoughts of going away too.

But he never did any thing in a hurry; he gave himself time to think it well over, and at last he settled it in his mind this way. "It is very true," said he, "that I am not so comfortable as I was, but I am still well fed, and paid sufficient wages: then, though I could get as good food and wages perhaps at another place, how do I know that I should be more comfortable? I could not know till I tried, and then, if it turned out badly, I should have to go after another place, and may be, another after that: where I am, I know the worst of it, but where I go, it will all be to be found out:—changing is a bad thing, my father used to say, and how many servants there are out of place! then if I should be out of place any time, I must get some of my money from the saving-bank, and that's a clear loss:—besides, I have been so happy here, for many years, I am in duty bound to put up with a few inconveniences; perhaps we shall do better now—at any rate I'll stay." Accordingly John stayed on, and we shall see how it ended.

There was such a constant change of servants, that scarcely one remained longer than a month in the family; but John did not regret their going away, for

they were an ungodly, discontented set: but at last came a housemaid, who looked so modest and tidy, that John said to himself, "we have one of the right sort now." The Sunday after she came, John saw her bring down a Bible and Prayer-Book, both of which she took to church, where her behaviour was so attentive and pious, that it was evident she had not come there out of form. After service there was sacrament, and John was astonished and pleased to see her stay for it. He always staid himself, as his father had taken care to teach him that duty, and told him he must not call himself a Christian if he neglected the last command of the Lord Jesus Christ. The new house-maid, Mary Evans, had been taught the same by her good mother, and never thought of turning her back upon the Lord's table; but, this day, when she went home, she had a good scolding for it from the housekeeper, who told her she ought to have come home, and been in time for dinner. She answered very respectfully, but told the housekeeper she considered it as her duty to stay, and, being her duty, she always meant to stay.

John heard all this, and was silent, but he said to himself, "she is a Christian;" and from that time he began to think that Mary was the sort of wife his old father would have liked him to have. He waited, however, some time, till he found Mary to be really what she seemed, and then it was agreed that they should marry. But *when* they were to marry was another thing—Mary was for waiting, and John agreed that it would be best, and so they waited till they had a good sum of money to begin upon. Then it was difficult to decide what they should do for a livelihood. John's master offered to put them into a public-house, but they both said they should have a very great objection to such a life. After a little while an excellent situation became vacant, and John's master had such a respect for him, that he asked for it, and placed him

in it. The situation was steward to a gentleman in the neighbourhood. Now that was a service that required a good deal of knowledge; and, as John had never lost any opportunity of improving himself, he was quite fit to undertake it. He had been taught by his father to read, and since he went out to service, had learnt to write a good hand, and keep accounts. But his honesty was his greatest recommendation. "I can trust him with untold gold," said his old master to his new one, "and he has never been in an ale-house in his life."

After a little while, John and Mary were married, and went to live in a pretty little cottage, at the gentleman's farm, where they lived as happily as any people can live in this world, which is, at best, a place of trial. They had many children; and they had misfortunes sometimes, but John's heart never failed him, for he put his whole trust in God.

He often said, that he was sure if all men had so good-tempered and cleanly a wife as he had, they would never go to the ale-house; but that if he had married an untidy woman, who was cross to him, he should not have been safe from it himself. Above all, he said, let all men take care that they marry "Christian women," and then they will go right, and things will go right: if they marry otherwise, all will go wrong, and life will be wretched, and death perhaps miserable. He took care to teach his children, by times, to be industrious, clean, and obedient, to love God, and to fear offending him; so when they grew up they were a comfort to their father, and "called him blessed."

It was a beautiful sight to see him, when he attained old Abraham's age, sitting in the midst of his children and grand-children, speaking to them of the pleasures of religion, of the advantages of honesty, and the comfort of living a Christian life. When he was on his death-bed he spake often of his sins, and of his being unworthy of pardon, had not Christ died

for such sinners as he was ; but when they asked him if he was afraid to die, he said, " no, for my Judge is also my Saviour."

S. W.

AN EXCUSE AND A REASON.

" WHY were not you at the Sunday School, my lads ?" said I to two boys, who had been absent for several Sundays.

" Please, sir," said the elder, " I have been very ill, and kept my bed above a week : " the boy's pale face shewed the truth of what he said.

" Well, and what has kept you, James ?" said I to the younger.

" The mornings are so dark, sir, that mother cannot get me my breakfast in time."

" And yet there are many lads that live further from school than you do, and they contrive to get their breakfasts, and come to school in time."

James hung his head, and said nothing ; for his was only—" an excuse."

Trifles will sometimes give rise to much profitable reflection ; and this meeting with my scholars threw me into a train of thought, and led me particularly to consider, how much we often deceive ourselves as to our real reasons for what we do or leave undone, and how often what we fancy the reason, is, in fact, merely the best excuse that our wishes can suggest to us : how often, in short, the " I cannot," is, in fact, the " I will not : " and how active the great enemy of our souls is, in supplying us with *excuses* for doing wrong, and teaching us to call them *reasons*. I recalled the time, when, as a young lad, I was asked to assist at a Sunday School, and refused, on the plea that I was not well instructed enough to do it : this was my " excuse." I thought it then my " reason : " but that was, in fact, my dislike of the trouble of teaching. As these thoughts

passed through my mind, I reached the village of C——, whither I was going, on a round of visits to my parishioners. I had remarked, with sorrow, how many there were among those of them who appeared to be living decent moral lives, that either quite neglected the duty and privilege of assembling together in public worship, or else went to church only now and then, when they had nothing that they liked better to do. I had determined to press this point closely upon them, trusting that, through the Divine blessing, I might be the means of making some one among them feel that they were living in rebellion against God: and, as I stood for a moment to contemplate the little cluster of cottages that lay beyond me in the valley which terminates my parish, I could not help asking myself, whether, among the number of excuses I was going to listen to, I should hear one that those who urged it now, fearlessly, would be able to offer before Christ's judgment-seat; whether, in short, among many *excuses* that I was going to listen to, I should hear one *reason*. The first cottage I called at was Mrs. Peckham's: she was an industrious, hard-working woman, out at the wash-tub from Monday morning till Saturday evening; and she was only at home now because her mistress was rather short of work. It is my custom to read to my parishioners any passage that I meet with in the books I study at home, which I think will profit them; and I chose now, as connected with what I was going to say to her, a passage from a most interesting work, the *Polynesian Researches*, which gives an account of the first rude church that was raised in the South Sea Islands, when the natives were converted to Christianity, and of their eagerness and delight in flocking to it, many of them coming from miles distant. Mrs. Peckham seemed much struck with this account, and was so attentive to it, that I was in hopes she might be applying it to herself; but her first words shewed plainly that my hope was vain.

“ This reads us all a lesson of reproof, Mrs. Peck-

ham," I said: "why yes, sir, that's very true," she replied; "and I could not help thinking, as you were reading it, of my neighbour, the widow Cronk: to my knowledge, sir, she has not entered a church since her husband died, and that is going on for five years: to be sure the poor heathens might well cry shame on her."—"They might indeed," I replied; "but might they not also cry shame on those who, though they do go oftener than once in five years, yet go so irregularly as to shew that they think the uniting in public prayer with their brethren, is a burden, and not a delight: might they not cry shame on *you*, for instance, Mrs. Peckham."—"Why, indeed, sir, you are rather hard upon me there, I think; I do not, to be sure, go so often to church as some others do; but you, and such like gentlefolks, do not know what it is to be all the week hard at work; up by four o'clock in the morning, and standing at a wash-tub for ten hours; if you did, you would not wonder that a poor tired body should lie in bed a little on Sunday morning; and indeed, when I do get up early, I find so much to do that I can seldom get to church; for Sunday being my only leisure day, I am often obliged to bake a little bread."

"Why so?"

"Why, sir, you would not have us starve, would you?"

"No, but I would have you bake your bread on the Saturday evening; depend upon it, that if you hungered for the bread of life one half as much as you hunger for the bread that perishes, you would find, or make a way, of getting to church: all you have said only shews what we ought always to bear in mind,—that you, as well as the rest of the world, if, indeed, you would be Christians, must be ready to sacrifice something for Christ's sake. If, indeed, the serving our great Master cost us nothing, doubtless then most of us would serve him; but if we will not give up any thing for his sake, then we may be sure that we do not really love him. If you cannot pursue your present

plan without breaking God's commands, I will tell you what you should do in this case, and what you should give up. You should ask your mistress to pay you for only half a day's work on the Saturday, and to let you go home some hours earlier than on other days. You will say that this would affront her, and she would turn you off; this is not very probable, if you are an active and industrious work-woman; but, however this might be, you should resolve to do what is right, whatever may be the consequences, remembering him who, "though he was rich, for our sakes became poor."

I should have added more, but was interrupted by the entrance of a neighbour, Mrs. Stevens, an aged woman, who, standing as it were on the threshold of another world, was yet as much occupied as possible about the concerns of this.

"Well, dame," said I, "how are you?"

"Bravely, sir, thank God; though I am just upon my fourscore, I am as hearty as ever; and it is but this morning I have walked nearly two miles to see my grand-daughter."

"Indeed, dame, this is what few can boast at your years; you have great reason to thank God for it: but why do I never see you come to church to thank God for these his mercies, and to ask him for greater mercies still, even spiritual mercies; the church is not half so far off as where your grand-daughter lives?"

"That is very true, sir," she replied, "and I am sure that I am willing enough to go; but just have the goodness to look at my cloak and bonnet; I cannot go to church in such rags as these."

"Do you think that God cares whether your clothes are new or ragged, dame?"

"No, sir, to be sure, I know that God looks only to the heart—but then you know one likes to be a little decent, and like other folks, when one goes to Church."

"On account, that is, of what *they* will say of you; for, as you have just told me, God looks only to the

heart; now, then, dame, your own words condemn you, and shew that you care more for the praise of men than for the praise of God. I have been reading a passage in a book to your neighbour here, that condemns *you* too. It is an account of some poor converted heathens, who gladly flocked to church, with clothes far worse than yours, and living at many miles off too; they loved Jesus Christ, and thought it a privilege to meet together and pray to him. What shall we say of those who neglect and disregard this privilege; who think so much of their ragged clothes and so little of the gracious promise 'where two or three are gathered together in my name, there am I in the midst of them?' We do indeed need a robe in which to appear before the Lord; but it is a robe which no earthly hand could weave,—even the robe of righteousness, bestowed by Christ himself. The clothing of humility, the ornament of a meek and lowly spirit; this richest of all raiment is indeed necessary, and this is to be bought 'without money and without price.'"

The next cottage which I went to seemed quite like the bee-hive which stood in its little garden; such a swarm of noisy children, of all ages, flocked to the door as I opened it: while the mother was vainly trying to keep order among them as she rocked her baby to sleep. I found she had been intending to come down to me herself, to beg of me to give her a few days' work in my hop-yard; for hopping had just begun.

"But how shall you manage with this little tribe, if you go out to work?"

"Why, sir, as for the children, I shall get a neighbour's daughter to mind them for 6*d.* a day, and the baby I shall take with me."

"But will you not find it very much in your way?"

"Oh no, sir, I shall manage very well I dare say; for, as the saying is, 'when there's a will there's a way.'"

"That is very true," I replied, "and do you not remember my quoting this very saying to you, not long ago; and on what occasion I did it?"

She looked confused; "I was saying, you may recollect, how seldom I saw you at church, and observing, that though *going* to church is no proof that we are going to heaven, *staying away* from church is a proof that we are likely to go to hell. You told me, you may remember, that you could not go to church because you had a baby, and so many young children; but if you were as anxious to advance your spiritual welfare as you are to add to your earthly store, would you not have found out a way of getting to church? Was your excuse, in short, such a one as you would like to offer before Christ's judgment-seat? Ask yourself this question, and may God's Holy Spirit enlighten you, and deliver you from self-deceit and blindness of heart."

Before she could reply, her husband entered the cottage. "Well, Green," said I, "why is it that I so seldom see you at church? you, at any rate, cannot be hindered by the baby or the children."

"Why no, sir, that's very true, and I do not go as often as some others, I must own, but then I read my book at home, and read the Service every Sunday, which is much the same, I should think."

"But the question is not what you think, Green, but what our Master, Jesus Christ, says: now he tells us (through one of his Apostles) 'not to forsake the assembling ourselves together, as the manner of some is:' and he further promises, that 'where two or three are gathered together in his name, there is he in the midst of them.' Now you, who can read your Bible, have read, or might have read, this: will you, then, in defiance of your Lord's commands, maintain that it does just as well, if you read your book at home?"

"All that is very true to be sure, sir," said Green, "in that kind of way which shews so plainly that, though

what one says cannot be denied, it is not really felt. I spoke to him still more strongly, and intreated him not to neglect those precious means of grace, which many "prophets and kings" would have desired to possess; and, by the faithful use of which, he might, by the Divine blessing, be brought to a deep sense of his sins, and sincere repentance: I urged him strongly, and, as it proved, for the last time.—That day week, Green was a corpse!

I will not ask you to follow me further to the cottages I visited, nor repeat the various excuses I heard for not doing that which it is a favour and a privilege to be allowed to do. One had no shoes; another, a ragged gown; one had a baby; another did not think she could walk so far; one was *thinking* of going; another had gone formerly very regularly; one was sure that many people went merely from custom, or to look about them; another thought he could serve God as well at home; one was not a scholar, and could not understand the sermon, (forgetting that to offer up prayers to God is what we ought chiefly to go to church for); another did not think she could get ready in time. Here are many excuses, but the reason was the same in each case—want of *will*—want of love to Christ. "He that doeth not my will, hath not seen me, neither known me." Had I promised these people money if they would come to church, they would have found a way of coming soon enough. Do they, then, value money more than God's grace? It is even so.

Yet follow me a step further, and I will present to you a different scene. The last cottage in the cluster, or rather one small dark room in that cottage, is inhabited by Sarah Hollamby; one whom it has been my privilege to instruct, but from whom I have latterly *received* as much instruction as I have *given*.

For five years she has been bed-ridden, and with the knowledge too, that advancing years can but increase her infirmities and sufferings. In constant pain, poor, almost always alone, and meeting with but little feeling

or kindness from her neighbours, there she lies, day after day, and week after week, calm and uncomplaining; I should rather say "rejoicing," yes, "rejoicing in hope;" for, as she often says, though the present may be sad, her prospects for the future are bright; and, though apparently alone and unattended, the best of Friends is always with her.

"Behold we count them happy who endure;" but happier still are they who seek their Saviour while life is in its spring of youth and enjoyment; and this had been the case with Sarah; "she came to the cross when her young cheek was blooming;" and, amidst the pleasures and the cares of life, had steadily striven to "grow in grace;" and as a means to promote this growth, had prayed earnestly at home, and eagerly attended the ordinances of her religion—at a time, too, when she had young children, a baby, and delicate health also. Nothing could hinder her, not even a walk of nearly two miles, in very dirty lanes, with old shoes, a patched gown, and a threadbare cloak; for she was really "glad when they said unto her, let us go into the house of the Lord;" and marks of the improvement she obtained from this means of grace were to be seen through the week.

Sorrow overtook her at length. Her husband died, and her children, one by one, followed him to the grave: sickness then fell upon her, and she was obliged to give up all her occupations; till, at last, she was quite bed-ridden, and unable to go to church. I have often called in on her on the Sunday morning; and, as the bell summoned us to the house of prayer, I have seen the tear stand in her eye; and, as I listened to her simple expressions, "indeed, sir, I ought to thank God that he allowed me to go to church for so many years, and not complain now that he sees fit to let me go no longer," I could not but think of the many to whom this privilege was as pearls cast before swine; of the many who, when urged to go, "with one consent begin to make excuse."

M. Y.

ANECDOTE OF A DOG.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

You have sometimes varied your useful miscellany by giving us anecdotes of the sagacity and faithfulness of dogs; I beg leave to offer to your readers one which I think peculiarly interesting, and for the correctness of which I can vouch. A gentleman of property, a grazier, in Lincolnshire, had a shepherd's dog, remarkable for shewing when any of the flock of sheep were ill and likely to die; in which case he singled them out, and could not be induced to separate from them until death took place. After a few years, his master was taken ill; and the faithful animal never failed to come into his chamber several times a day, as if desirous to ask, in his own way, how he did. At length, one day, he came up as usual, but could by no means be induced to leave the room: his master, observing this, said "do not disturb the poor dog; he knows that I am a dying man, and I know it too." The dog accordingly remained; and, in the course of the night, the master died. At the funeral, the attached animal followed in the mournful procession: but, afterwards, from the natural distress and hurry of the family, his absence was unnoticed. The next morning one of the household went to look at the grave; when, to his surprise, he beheld the faithful creature hard at work; where he probably had been engaged the whole night, having actually worked his way to his beloved master's coffin. Can we read of such attachment and gratitude shewn by dumb animals to their kind benefactors, and not revert to our too frequently sad want of love and thankfulness to him in whom we live and move, and have our being? "the ox knoweth his owner, and the ass his master's crib, but Israel doth not know; my *people* do not consider."

From your constant reader,

SP.

ANOTHER.

A friend of mine in Lincolnshire has a dog remarkable for that attention to his proper office for which the genuine shepherd's dog is noted. One dark evening in winter, the man-servant had brought home from a distance seven score sheep ; on counting them, three of the flock were found missing. Early the next morning they went in search of them, and three or four miles from the place found the lost sheep, driven under a waggon, which was standing by the way-side, and their faithful guardian watching over them. It is clear that, as they had separated from the flock, he had felt it his business to take care of them ; and, it being a snowy tempestuous night, had driven them, a little out of the way, to this shelter, where he persevered in his watchful care till the shepherd arrived.

SP.



To the Editor of the Cottager's Monthly Visitor.

SIR,

IN your number for July, 1829, a correspondent mentions a mode of rearing apple-trees, by inserting the shoots in a potato ; the following spring I tried the plan with twenty choice shoots, cutting one end in the shape of a wedge ; I inserted some in potatoes, with the eyes cut out, some with the eyes left in, only destroying the potato shoots as they appeared ; some were confined to the potato, others protruded a little ; they all budded, and opened into leaf, and lived through the summer, but then all died ; and I did not find a single fibre proceeding from any one. A neighbouring gardener, to whom I shewed the paper, tried the same means, with precisely the same success. I should feel much obliged to any of your correspondents, who

may have been more fortunate, for accurate directions, as to the mode of preparing the bulb, inserting the graft, and any other particulars; because, if this plan could be made effectual, it might be peculiarly useful.

May I, through the same medium, ask information as to the philosophy of grafting? Does the stock merely act as a tube to convey the moisture received from the earth into the graft; or does this moisture, in passing through, imbibe any quality from the stock, so as to make the apple, &c. different in flavour and quality from the tree from which the graft was cut? A friend of mine once grafted an apple upon a black-thorn, which united and threw out branches, but a careless labourer destroyed it, so that I cannot say what the produce would have been; I am told that pears are grafted upon ash-trees, and even that the rose has been successfully budded upon the black currant. The subject would be very interesting, if any of your correspondents who have had time and curiosity to try experiments of these kinds, would favour us with a communication.

I am, Sir, yours, &c.

SP.

We shall leave the above questions for those of our correspondents who may have turned their particular attention to these subjects, and have had opportunities of making experiments. A few years ago I visited a gentleman at Barnes, and found his garden well stocked with apple-trees, young-looking and healthy. He said, that it was his constant practice to raise his trees from cuttings. On saying that I understood there were some sorts of apples, particularly of the codlin kind, that would grow from cuttings; his reply was, that any tree would grow from a cutting if properly managed; that a shoot put into the ground has a natural tendency to throw out roots as long as the sap was in it. When cuttings die, the sap in the wood is dried up by the sun before there has been time for fibres to be put forth: the object, therefore, is to

keep the moisture in the shoot as long as possible. Hence the reason why cuttings, difficult to rear, should be well watered, and kept under a hand-glass for a considerable time, that the moisture may not be evaporated: some cuttings, very full of sap, such as willows, poplars, gooseberries, currants, &c. do not require this. The advantage of putting the apple-shoot into the potato, evidently arises from the moisture of the potato, and it seems to have kept our correspondent's shoots alive for a considerable time; but, except in the case of particularly easy-growing apples, we should be inclined to doubt whether the method would answer. It must be a matter of experiment. Our correspondent Sp.'s account is not very encouraging. We should be disposed to think that the trees at Barnes were of a sort peculiarly favourable, perhaps of the codlin kind, and that very particular attention had been paid to them.

EDITOR.

THE CHRISTIAN SABBATH.

I.

AGAIN our weekly labours end,
And we the Sabbath's call attend ;
Improve, my soul, the sacred rest,
And learn for ever to be blest.

II.

This day may our devotions rise
To Heaven, a grateful sacrifice ;
May Heav'n that peace divine bestow,
Which none but they who feel it, know.

III.

This holy calm within the breast
Prepares for that eternal rest,
Where sorrow shall no more oppress,—
The heart shall feel no more distress.

IV.

In varied scenes, both old and new,—
With joy, Great God! thy works we view;
In praise recall thy mercies past,
In hope, thy future mercies taste.

V.

In holy duties, let the day,
In holy pleasures, pass away:
How sweet this Sabbath thus to spend,
In hope of that which ne'er shall end!

E. F. E.

A HYMN OF THANKSGIVING.

I.

To Thee, Almighty God of all,
My morning pray'r I humbly raise;
When at thy throne of grace I call,
O! deign to hear my song of praise.

II.

How shall my feeble tongue express,
Thanks for thy mercies day by day?
Teach me, O Lord! thy name to bless,
Thy will to reverence and obey.

III.

I thank thee, Lord, for every good
This world affords: the air I breathe,
My home, kind friends, my clothes and food,
And every blessing I receive.

IV.

Teach me, in time of deep distress,
To own thy mighty hand, O Lord!
And in submissive silence rest
On thee, and on thy holy word.

V.

Great God! accept my humble praise,
Support my heart and guide my tongue,
Whilst to thy ear I trembling raise
This grateful, though unworthy, song.

E. F. E.

To the Editor of the Cottager's Monthly Visitor.

SIR,

IF you should think the following narrative (which is founded on facts that recently happened in our parish) worthy of insertion in your excellent work, you will greatly oblige your constant reader. B. O. H.

It has been frequently objected to the moral government of God, that virtue so often goes unrewarded, and vice unpunished in this world. Those who wish for full and satisfactory information on this subject, may study Butler's Analogy of Natural and Revealed Religion, which will clearly convince them, that, in by far the greater number of cases, bad conduct does receive punishment in this world, and that those few instances where justice is not done here below, ought to be looked upon as fresh proofs of the certainty of a future state, where all will be shewn to have been right. But to convince those of our cottage friends, who may not be able to consult the work in question, I propose to lay before them a few simple narratives of facts which actually fell under my own observation, in which a breach of God's laws was followed by severe worldly punishment; and let us hope, the trials thus inflicted would bring the sinners to God, and, thus, soften the doom reserved for them in the next world. I propose to take the ten commandments as my guide, and to illustrate the first, by shewing that even in these times, and in this highly-favoured country, we may have other gods but the Lord; we may worship idols of our own setting up, whether they be animate or inanimate, and that our idolatry may be severely punished in this life by the object of it being removed, or debased in our eyes. This truth struck me forcibly on entering the cottage of a tenant of my father's, where I found, as I had been told to expect, the mistress of the family stretched on the bed of sickness. I felt disposed to regard her with more than common interest, because she had been

for many years in our family, and a more active, industrious, modest servant we never had. When she married one of our labourers, and settled in the most comfortable cottage on the estate, every one thought her a most enviable and happy woman ; and, as far as worldly concerns went, she was indeed prosperous. But, alas ! she had an idol reigning in her heart, which usurped the place that her God ought to have held there. She had only one daughter ; and as years rolled on, and no other child was born, this daughter became doubly dear and precious to both her parents. Their fondness, however, was the fondness of Eli : no admonitions or reproofs were ever permitted to embitter the days of this beloved child. No employment or occupation was forced upon her at home, and every punishment at school for idleness and neglect, was looked upon as an injustice and affront. She grew up in bodily health and strength, but her mind was a wilderness, and her thoughts, for want of better employment, became a prey to vanity, which so easily finds its way into the female mind. No expense was spared by her fond parents to gratify her taste in dress ; they were well able to afford it, and she spent upon ribbons and gewgaws as much as she pleased. When she was about sixteen, my mother, lamenting the total idleness she lived in, took her into her service, and found that she had every thing to learn, and was not qualified for any one situation in a gentleman's family. For a year she bore with her indolence and forgetfulness, in hopes that she might improve, but at length, finding she required constant looking after, and was not to be trusted a moment alone, she dismissed her, recommending to her mother to place her in some farmer's family, where she would be kept to constant work. But her mother was but too glad to receive her beloved Nancy again ; she was the darling of her heart, she was never happy without her ; and, besides, she was looking forward with pride and pleasure, to her settling comfortably in the course of the following year. A very steady and

excellent young man, who worked in our gardens, had been paying his addresses to her while she lived with us,—and a finer-looking and better-behaved youth I never saw. He continued to visit her at her father's house, and whatever he could spare of his wages from the support of his infirm father, he was prudently saving for Nancy. One day, when he had been kept later than usual at his work, he rested at his father's house for a few minutes after supper, and then proceeded to visit his love. As he crossed the thick fir plantation, which separated the two cottages, the moon shone brightly through the dark boughs; the cool air of the evening, scented by the delicious perfume of the firs, and the agreeable prospect of spending the rest of the evening with Nancy, all contributed to refresh his weary limbs; and as he walked nimbly on, he roused many a timid hare from its resting-place, and many a fluttering bird from its perch in the thicket. But that rustling noise on his right hand,—what was that? He stopped to listen, and distinctly heard whispering voices; and one voice was that of a man, the other that of Nancy. He concluded her father was with her, and advanced to meet them; when to his amazement he beheld indeed Nancy, and by her side Mr. Edwards, a single man about thirty years of age, and the owner of a large farm in the neighbourhood of Nancy's cottage. Oh! Nancy can this be! thought he, and he passed them without speaking, and with his head bent to the ground; and, in hopes of not having been discovered, he returned another way to his father's house. "Alas! thought he, I must give up all hopes of Nancy; she will forsake me, and marry the rich farmer. But does he intend to marry her?" A horrible thought then struck him, but he immediately dismissed it, and reproached himself for having for one moment thought so meanly of Nancy. The next day he found her at home, and gently remonstrated with her for her inconstancy; but Nancy tossed up her head; "She was free to do as she pleased; she had received handsome pre-

sents from her rich lover, but *he* had never given her any thing; the other was more like a gentleman than a farmer, and she liked him the best."—George was a good-tempered young man; but to be thus cast off at once, and taunted with his poverty, by the girl for whom he was toiling to save a maintenance to enable them to marry, this was too much; he bitterly reproached her for her levity and unkindness, and left her immediately. In the course of a few months he felt reason to rejoice that he had discontinued his visits, for the effects of Nancy's imprudence were daily becoming more apparent. His feelings at this discovery were those of anger and indignation; but who can paint the anguish of her mother, when the sad truth flashed upon her mind. From the day she became acquainted with her daughter's disgrace, she drooped and sickened; at the end of a week she took to her bed, and she never rose from it again. I visited her in her chamber, and found her in a dreadful state of mind.—Her temper had never been under good control, and now broke out with dreadful violence, in bitter taunts and scornful upbraidings of her impenitent child. Finding that my presence only agitated her, I talked of leaving her, but she would not hear of it. "Oh don't leave me," she said, "for I thought I was quite desolate till you came, but now I have found a friend. I had not a creature to speak to; my husband does not feel as I do about it, but oh! it is my own fault, and that is what cuts me to the heart. I never would contradict her, nor punish her; I never prayed to God for her; I loved her too dearly, but I did not love her in the right way; I forgot God, and made an idol of *her*; and now I am punished for my sinful neglect. Oh, my friend, you only know what I feel; you are my only comfort; do not leave me in this time of my distress."—"I will not leave you," said I, "till I can leave you in a more peaceful frame of mind; but do not say that no one but me knows what you feel. The God whom you have forgotten

knows—he counts and treasures up your tears; and has sent you this affliction to wean you from your earthly idol.—‘Come unto me all ye that labour and are heavy laden,’ says he, ‘and I will give you rest. Set your affections on things above, and not on things on the earth.’”—“But” said she, “will he receive me after I have neglected him so long?”—“Yes,” said I, “if you sincerely come to him in prayer, and strive to amend your life. Think of your sins; confess them to him; pray that the atoning blood of our Saviour may be accepted for them, and with all your might strive and pray against them during the remainder of your days. Talk calmly, not in anger or upbraiding, but mildly and seriously to your daughter; entreat her to go and sin no more; and to bring up the innocent offspring of her sin in piety and goodness.” The poor mourner already began to feel comfort from my words, but her mind still dwelt with remorse and shame upon the share she had had in her daughter’s guilt. “Let that thought,” said I, “deter you from upbraiding her; repent of the idolatry of your heart, and of loving the creature more than the Creator, and resign yourself calmly to his will.” I then knelt down by her side, and after reading the 39th Psalm, every word of which she heartily applied to her own case, and putting up a prayer for her, and with her, to the throne of grace, I left her for that time. A few days after, I asked a neighbour how she was? “Oh she is an altered woman,” said she. “When I first saw her, she was almost out of her mind; she was ready to sink into the earth with shame and distress; she wished herself in her grave, without considering how unfit she was to die. But now she is quiet and resigned; her temper is almost heavenly, and she is praying, or giving good advice to her daughter almost all day.” This good account I was happy to find confirmed by my own observation. She had ceased to repine, and to upbraid her daughter for her sin, and her husband for his want of feeling. Her words were

now mild and gentle, and went to their hearts—she lingered about a month without any positive bodily illness ; but her illness was of the mind ; in two nights her hair turned grey, and she literally died of a broken heart ; but I hope and trust the impression made upon her husband and daughter will be deep and lasting.

My friends ! does my narrative touch your hearts ? If so, search them diligently, and see whether you have no idol there ? No God but the Lord ? Is there no favourite relation or friend ; no favourite plan, no wealth or honours, business or pleasures, that divert you from serving the Lord ? If there is, let me implore you to cast down that idol from its shrine. “ If thine eye offend thee, pluck it out and cast it from thee ; for it is better for thee that one of thy members perish, than that thy whole body should be cast into hell.—And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife or children, or lands, for Christ's sake, shall receive an hundred-fold, and shall inherit everlasting life.”—*Matt.* xix. 29.

RIDING ON SHAFTS.

WE have frequently, in our newspaper extracts, recorded some of the grievous accidents which have occurred from the dangerous practice of riding on the shafts of waggons. This is generally done by the driver when he is tired and sleepy, often, indeed, when he has been drinking too much. He falls asleep, and the loss of his life is frequently the consequence. If the following sad accident, which lately happened, shall lead any one to think of the danger he incurs by such a practice, so that he may henceforth avoid it, the warning may be the means of saving his life.

Shocking Accident.—An inquest was lately held before Mr. Jemmett, Coroner, on the body of James Simpson, at the Angel, Thames Ditton. The deceased

was the driver of one of the Petersfield common stage-waggon. On the morning of the 1st inst., about half-past one o'clock, Simpson, with his team, passed through the toll-gate at Esher, in passing onwards to London. It is customary for the proprietors of these waggons to send two persons with each waggon, who take their turns in driving, and one is then at liberty to rest himself in the waggon. It is supposed that shortly before the accident befel Simpson, he had relieved his companion, who had got up into the waggon, leaving Simpson in charge of the team, and who afterwards, it is conjectured, got on the shafts of the waggon, and falling asleep, dropped from thence, and was killed by the wheels passing over his body. The man in the waggon being at the time of the accident also asleep, was not aware of what had occurred; and the horses drew the waggon more than three miles, without any person to conduct them, and without the slightest accident afterwards arising. They were quietly pursuing their course when they were stopped by the driver of one of the Portsmouth night coaches. Simpson's companion was soundly sleeping, and had been so during the whole time from his getting into the waggon until it was stopped.—Verdict, "Accidental death." The deceased has left a wife and several children.—*Guildford Journal*. V.

SINGULAR DEATH.

IN a former Number we gave the confession of a man, who declared that the first pipe which he smoked was the cause of his ruin, by the habit of drinking which it brought on, and the enormous expense to which this practice led. The following account, taken from a London newspaper, gives us a fatal instance of the effect of smoking and drinking.

Singular Death.—An inquest was lately held at the Middlesex Hospital, before Mr. Stirling, on the body

of Patrick Hastings, who died in consequence of a wound received in the throat by falling with a pipe in his mouth. A female deposed, that Sunday week deceased was smoking a pipe, and requested her to give him a light, which she did; he then ran after her, being at the time a little tipsy: witness ran away from him, and went into a neighbour's house. It appeared that deceased had fallen down in the passage when in pursuit of witness, as, when she returned in half an hour, she found him bleeding at the mouth, and in great agony. Deceased afterwards walked to the hospital with a friend. After his admission, a piece of tobacco-pipe had been extracted from his throat an inch in length; and since his death, which took place on Saturday, another piece, three inches in length. The immediate cause of his death was hæmorrhage*, produced by the force with which the pipe had entered the throat. Verdict, "Accidental death."—*Globe*.

V.



PEAS.

From the papers sent to us by our correspondents, as well as from our own experience, we have frequently recommended peas as a most nutritious article of food, which might with great advantage be brought into much more common use than it is at present. Peas-soup is very much used by the rich and middling classes, but is very little used by the poor. It is far cheaper than bread, and has the great advantage of making a hot meal, around which the whole family may sit down in comfort, instead of having a mere hunch of bread given to the children, without the regularity and comfort of a settled meal. The peas, well boiled, with a little pepper and salt added, makes the dish: a very small piece or bone of salt pork, if at hand, gives it a very improved flavour, and then no salt will be required;

* Excessive bleeding.

if there are vegetables in the garden, some of them may be added ; and the leaves of herbs, such as sage, &c. dried or otherwise, make an excellent addition. If there happens to be a bone of *any* sort of meat in the house, let that be boiled with the soup, but it will do very well without : peas are, in themselves, full of nourishment, and the soup should be made thick with them. A little bread may still be eaten with the soup, if necessary, and it will be better if toasted, and cut into small pieces, and put into the bason. A very little bread will serve for this, and here is a meal comfortable and cheap. A pudding with half peas, and well-boiled, well-mashed potatoes, is a very good thing, and very cheap, and would make a dinner of itself : with a very little boiled pork added to it, it would be a dinner fit for the best man in the land. We are very anxious to see every Cottager get into habits of comfort at home ; the wife should try to make the home and the meals comfortable. Grace should be said before and after meals ; not merely *said*, as a form, but with a sincere desire of asking God's blessing, and returning thanks to him. If people studied home comforts, they would save vast sums of money, and be kept from ten thousand of the mischiefs and dangers of those who resort to the alehouse, or who get among knots of loose companions, encouraging discontent, and strife, and crimes, and bringing themselves, in the end, to ruin. It is astonishing how much men might remove their own burdens, if they did but see the truth, that these burdens are generally brought on by themselves, although the sufferers are ever ready to lay the fault on others. Sometimes the Government is blamed, and a Reform Bill is wanted to set all right. We sincerely wish, that if there is a reform, it will be for the real good of the nation ;—but there is no act of parliament which can make a careless man prosperous, or a profligate man happy.

V.

THE CAT.

WE generally consider the faithful *dog* as our guardian against thieves. The following curious account of a *cat* is taken from a London paper.

Robbery, and perhaps Murder, prevented by a Cat.
 —Friday night about twelve, Mr. Waters, landlord of the Angel public-house, Shadwell, while closing his house, was alarmed by a strange noise from his cat,—which shewed signs of great uneasiness on the cellar stairs. He drove the animal away, but the faithful creature was not to be deterred. She ran into the cellar, where she set up a dismal mewing, returned to her master, and again went down stairs and continued her squalling. The cat repeated this several times, to the great surprise of the landlord and his wife. Mr. Waters was at length induced to follow the cat into the cellar, taking with him a lighted candle. The first thing which attracted his attention, was finding that a quantity of shavings in the back part of the cellar had been disturbed; and, on groping amongst them, in one corner, he felt a man's leg, and found that some one was coiled up under them. He pretended not to notice the circumstance, and proceeded up stairs, and then went in search of a policeman; but, not being able to find one, he returned in about ten minutes, and, on proceeding to the cellar, found the thief had escaped into John's-court, at the rear of the premises, by opening the cellar flap, leaving behind him a phosphorus-box and matches, a knife-saw, a gimblet, and other housebreaking implements, with a razor.—*Globe.* V.



HOLLYHOCKS.

Hollyhocks, (*Althæa Ròsea*) have been discovered to be an excellent substitute for flax. Several persons

have embarked in the manufacture of it, and at present it holds out every prospect of fully answering their expectations.—*Horticultural Register*, No. V. p. 230, 231. —A gentleman, who had read the above extract in a Newspaper, wrote a letter to the Editor of the Paper, saying that he had tried the experiment, and that he had submitted a specimen of the article made from the Hollyhock, to an experienced flax-dealer, with another specimen from the common flax, and that the Hollyhock was considered equal, if not superior to, the other. The writer congratulates the discoverer on the beauty which these splendid flowers would give to our autumnal fields, in addition to their utility. V.



SNUFF.

A "Comical Correspondent" tells us that he has a neighbour, an old woman, who receives parish relief, and spends regularly ninepence a week in snuff. "Now if," says he, "she had saved this money, instead of filling her nose with it, for the last forty years, she might have had a purse full of golden sovereigns, clinking to the tune of seventy-eight pounds." It is well worth the consideration of poor people, and of those too who wish to avoid being poor, to consider the large sums that are thrown away by little at a time. A person should never get into a habit of any expense, (however small that expense may seem) without first making a calculation, and asking himself whether he can afford to spend such a sum of money, or whether he could not spend it in a better way. Ninepence a week comes to nearly two pounds in a year. If a person can afford this, and likes to dirty his nose with snuff, or to make himself stink with tobacco, we have nothing to say to him. But, if a man or a woman smoke away, or snuff away, this money, and then complain of dis-

tress and poverty, and have not a shilling in their pocket when rent-day comes, they cannot expect anybody to pity them. If the price of the beer be added, which a man drinks with his pipe, the sum of money consumed is often frightful, generally more than would pay the whole of the house-rent, and leave something in the pocket besides. But, with these unthinking people, rent-day comes, and there is no money to answer the demand. And, however lightly people may be disposed to treat these matters,—if a man hires a house, or contracts any other expense which he knows he cannot pay for, he is guilty of nothing short of a downright robbery: and the man who might have paid his way, but who hinders himself by his own carelessness of expense, is guilty of pretty nearly the same crime.

V.



THAMES TUNNEL SHIELD.

THE wisdom and power and goodness of the Creator is to be seen in every animal that he has formed:—and many of the most useful works of man, instead of being original contrivances, have been taken from observing the habits and the structure of animals.

“ At a late sitting of the Royal Academy of Sciences &c. at Rouen *, Mr. Brunell related a singular circumstance respecting the nature of his labours in undertaking the Thames Tunnel; which was, that the idea of his *shield*, of which so much was said on its first application, suggested itself to him upon examining the formation of an insect named *taret*, and which, under water, is capable of perforating † large sticks of timber. Upon its head is a sort of shield, which enables it to resist the action of the waves, in the midst of which the creature pursues its work without interruption.”

* In France.

† Boring through.

CHRISTMAS-DAY.

[THIS paper was not in time for our January number. It is, however, seasonable at any time of the year.]

The merry season of Christmas has once more come round, and it has, I doubt not, been hailed by my Cottage friends with its usual festivities; by many, I fear, with feelings very far removed from the Christian spirit of joy and thankfulness.

We all look forward to Christmas as a season of universal joy and happiness; and from our infancy we are accustomed to associate with the word Christmas, all sorts of pleasure and enjoyment. But do we ever ask ourselves why we thus rejoice at the arrival of this season of the year? Do we ever enquire, wherefore all this joy at Christmas, more than at any other time? You are surprised at my question, and immediately tell me, that you rejoice on Christmas-day, above all other days, because you then commemorate the birth of our most blessed Lord and Saviour: which is, indeed, a sufficient reason for the utmost joy and thankfulness to all Christians. If, then, the Christian bears constantly in mind this cause for the joyful celebration of Christmas, how may we expect him to shew it? Is it in assembling with his neighbours at some public house, and by rioting and drunkenness, expressing his joy, at the return of that day, on which angels proclaimed, there was "peace on earth and good will towards men," then returning to his wife and family in a state more resembling that of the brutes, than a reasonable, accountable, human being—adding to many former sins, that of profaning the day which gave to fallen man his only hope of possessing the kingdom of heaven?—And yet, many amongst you must own, that you seldom think of enjoyment unless accompanied by drinking; and even the more sober have told me, that they think at Christmas-time and such holidays, there can be no harm in drinking somewhat more than common. Have you, then, my Christian friends, no pleasures

left, but the pleasures of the ale-house? Have you no idea of enjoyment, but in the society of idlers and drunkards? Have you no wife or children with whom you can spend a really happy Christmas?

Should not your first thoughts, at such a time more especially, be directed to that Saviour, whose blessed birth you celebrate; and should not your prayers to him be more fervent and sincere than usual? Then as you wish all around you a happy Christmas, should you not try to bear in mind, the nature and the value of that happiness which Christ, by his coming into the world, has offered to us all. Thoughts, such as these, will not make you gloomy; they will fill you with a holy joy, and the more you reflect on the blessings which Christ's birth has given us, the more desirous will you be to obtain them, and the happier and better will you become. And when the bell warns you that the hour for Divine service is at hand, ought you not to be found among those, who hasten to give a public testimony of their gratitude to their Redeemer, for the great and inestimable blessing he has bestowed on them? Ought you not on Christmas-day, above all others, on your bended knees, to pour out your heart before God, praying for pardon for sins past, and grace for the time to come, that you may be a lively partaker of the benefits which Christ's birth offers to all; then return home, and thankfully enjoy your meal with your family, and spend the rest of the day with them, and not at the ale-house? The cheerful conversation of pious friends and neighbours is both a pleasure and a benefit well suited to such a season; and cheerfulness, regulated by religion, is no where forbidden in Scripture. Then let the day be ended as it was begun, with prayers and praises to the throne of grace; and when the next day comes and the Cottager rises fresh and vigorous for his daily labour, I think he will be ready to own that he spent a far happier Christmas-day, and can reflect on it with far more pleasure, than on any former ones spent in rioting and drunkenness; besides

having the heartfelt satisfaction of knowing, that he passed his time in a manner acceptable to his heavenly Father, and pleasing to him, who, for our sakes, left the right hand of the Majesty on high, and took our nature upon him; whose birth was announced by angels as "tidings of great joy to all nations;" whose coming had been foretold by God himself, when our first parents were driven out of Paradise; and who was afterwards described more particularly by the holy prophets, which "have been since the world began," as the desire of all nations, the Counsellor, the mighty God, the Prince of Peace, till the fulness of time was come, when God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons. As children of God and heirs of the promise, not as children of this world, let us celebrate our Christmas; and then hereafter we may hope to join that heavenly host, who formerly appeared to the shepherds of Judea, to proclaim, that unto them was born a Saviour, who was Christ the Lord, and who are now day and night before the throne, singing hallelujahs to the Lamb of God.

S—

January 2, 1832.



REMARKS SUGGESTED BY F. V'S. LETTER IN

PAGE 544, VOL. II.

JESUS CHRIST the Lord hath all power in heaven and in earth. He is "the God who heareth prayer;" and "to him shall all flesh come." For this purpose "He came to seek and to save them that were lost." And were not all lost in ignorance, in sin, in guilt and in misery, from which it was totally impossible that they could deliver themselves? But the natural consequence must be, that they would go on from bad to worse. Sin, like a stone rolling from a mountain, gathers strength as it goes on. When man could do nothing for his own

salvation, either in procuring pardon for his past sins, or in opposing and conquering the powers of darkness, then "Help was laid on one who is mighty," and man's salvation was wrought out. "God was in Christ reconciling the world unto himself." The Father and the Son are one. The babe of Bethlehem, the man of sorrows, is now revealed as the prince of life, and Lord of glory. His invitation is, "Come unto me, and be ye saved, all ye ends of the earth:—Ask and ye shall have, even of my fulness. Are ye weak? I am your strength. Are ye ignorant? I am your wisdom. Are ye defiled? I am the fountain open for sin and for uncleanness; wash and be clean. Are ye dead in trespasses and sins? I am your life. I am come that they might have life," and have it more abundantly as the exhausted traveller, in a sultry clime draws near with delight to a fountain of water.

W. A.

THOUGHTS FOR FEBRUARY.

FEBRUARY is a favourite month; an opening promise of spring, which, however, the cold winds of March often destroy; but, as this is ordered by an all-wise Ruler, it must be for the best purposes. Still the dread of a blast from the cold north-east need not prevent our enjoying the soft mild days which we often have in this month; warm as summer, every thing rejoicing; the thrush from the high leafless tree, chaunting his powerful melody; the lark at heaven's gate, like one who is hymning the praises of his Creator; a good lesson to us; and well would it be, if our praise and thanksgiving were poured forth with the warmth, the earnestness, with which the little winged chorister sings, and mounts till we have lost sight of him. But, high though his flight may be, he returns to earth again. Let him still be our emblem; He who made the world so beautiful, so rich in all good things, never

intended them *not* to be valued: the lark from the highest cloud drops down to its humble nest; so we, the work of devotion duly discharged, are not forbidden to look to the affairs of this life. Forbidden, did I say? It is a positive duty to do so; and I believe we shall find attention to religion, a great help in all other concerns of a proper nature; the mind is then kept steady, our hopes anchored on the Rock of Ages. But we must soar upwards again to heaven as the lark does.

February boasts her flowers too; the snowdrop is especially her own, as is proved by its old name, "Fair Maids of February," for so our forefathers were wont to call this modest harbinger of the future glories of the spring and summer; and a good lesson of neatness and cleanliness might be learnt by the maidens of this day from this humble flower; it is more admired than many a gayer one; the neat plain-dressed young woman is much more highly estimated by wise observers, than the smart, many-coloured girl, of shew and look, bold, glaring, and immodest.

The primrose, in a warm season, is another early spring gift; not common on every bank; no, the February primrose is the child of warmth, and shelter; encircled in moss, and in a sunny situation; but it does one's heart good to see it, 'tis so beautiful, so fresh; a fit companion for the young lambs, who, like it, are not seen in every field; but rarely, in some favoured spot, well defended from the wind, we may see them luxuriously taking their midday gambol under the cheering influence of the sun. Yes, February is the month of promises; and, though they should be delayed during the storms of March, April renews the omen. So it is in matters of deeper moment; never let us despair, though a dark day should intervene. We have high authority for the assurance, though "heaviness may endure for a night, joy cometh in the morning."

F.

SHORTNESS OF LIFE.

“ We all do fade as a leaf.”—*Isaiah* lxiv. 6.

I.

SEE the leaves around us falling,
Dry and withered to the ground ;
With a voice to mortals calling,
In their rustling solemn sound.
Sons of Adam, our first father,
Who in Eden blighted fell,
Listen, and instruction gather,
Profit by the truths we tell.

II.

If on length of days presuming,
Think how soon our course has fled :
We were lately fresh and blooming,
Now are withered, dry, and dead.
Your short course, like our's, is flying,
Youth's gay spring how soon 'tis past,
Summer next in autumn dying,
Then your winter comes at last.

III.

Cease presumptuous hopes to cherish,
Prize the seasons as they fly ;
Like a leaf you rise and flourish,
As the leaf you droop and die :
But to those in Jesus planted,
By a true and living faith,
Shall unfading spring be granted,
And a triumph over death.

DR. WATTS.—*Sent by C. L. D.*

SMALL ALLOTMENTS FOR THE POOR.

THE “Sussex Association” is composed of noblemen and gentlemen, who have formed themselves into a society for the purpose of improving the condition of the labouring classes. They wish the poor to avail themselves of means, now within the reach of many of

them, to provide for their own subsistence, so that the operation of the poor-laws may be as much as possible confined to the original principle of providing for the "lame, the blind, the aged, and infirm." This society, in its address to the labourers, thus advises them:—

"Endeavour to get a small piece of land, an acre, or half a one:—many persons will let you have such a thing at the rent which the farmers are now paying for it. It should, of course, be near your cottage, or at least the nearer the better for you, and you might fairly expect that it would not be taken from you as long as your conduct was good, and you kept it properly manured. Now suppose this land produces for the acre a crop worth 10*l.* which, if you manage properly, and the land is not unusually bad, it certainly will, and even more;—we will suppose that you have 30*s.* to pay for rent, 30*s.* for seed, and 10*s.* for taxes. Well, this would amount to 3*l.* 10*s.*; so you would have 6*l.* 10*s.* left to repay you for your labour and manure. The manure need cost you nothing, as we shall presently show; therefore the 6*l.* 10*s.* would be all your own. Now at 2*s.* 6*d.* a day, it would take you fifty-two days, or more than eight weeks and a half, to earn this 6*l.* 10*s.* If, therefore, you were fifty-two days digging, weeding, and cultivating your acre, you would be at the end of the year as well paid for those fifty-two days as if you had spent them in working at 2*s.* 6*d.* per day, and you would not have troubled any body for two months for a day's work. If you care about your children, whom God requires you to bring up to useful and Christian habits—if you wish to see them industrious and respectable members of society—you will be doubly glad to have a little land and a pig or two. A little property of this sort affords recreation, as well as employment, for your wives and children, and will, under the blessing of Providence, render them more useful and more happy. Every body would rather take a servant from a tidy cottage, where the children were brought up to such kind of useful work, than from a

family who did nothing but run about in the lanes and streets, or sit idle at home. Now had they some little job of work of their own, close to the cottage, the weather is seldom so bad but that they could go out and try their hand at it. Any one, indeed, may observe a striking difference, as to happiness and general contentment, between the labourer who possesses something of this sort to interest him, and the poor fellow who has nothing but his bare cottage walls and empty pockets to think about. Your masters too will soon find out, if they have not already, that when you have some property of your own, and are made a little more comfortable, you will make much better workmen and servants. Men who have comforts and property of their own, are the most disposed to consider the comforts and respect the property of others."—*Morning Herald*.

RELIGION DURING THE GREAT PLAGUE IN LONDON, IN THE YEAR 1666.

If affliction and the near prospect of death teaches us to repent of our sins, and to seek for mercy, and to make it our chief desire to be prepared for eternity, then will what we call affliction be the greatest of blessings. And undoubtedly God does send these visitations for our good. May he grant that we may all apply them to their proper use! The following extract is taken from De Foe's History of the Plague.

"As it brought the people into public company, so it was surprising how it brought them to crowd into the churches; they inquired no more into who they sat near or far from, what offensive smells they met with, or what condition the people seemed to be in; but looking upon themselves as all so many dead corpses, they came to the churches without the least caution, and crowded together as if their lives were of no consequence compared to the work which they came about

there; indeed the zeal which they showed in coming, and the earnestness and affection they showed in their attention to what they heard, made it manifest what a value people would all put upon the worship of God if they thought, every day they attended at the church, that it would be their last."

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

THE following lines were published in a book of Devotional Poems, in the year 1760, which, if suited for your Visitor, are at your service.

TO A PARENT, ON THE DEATH OF A CHILD.

So fades the lovely, blooming flow'r,
 Frail, smiling solace of an hour!
 Too soon our transient comforts fly,
 And pleasure only blooms to die!
 To certain trouble we are born:
 Hope to rejoice,—but sure to mourn.
 Ah, wretched effort! sad relief,
 To plead necessity of grief!
 Is there no kind, no lenient art,
 To heal the anguish of the heart?
 To ease the heavy load of care,
 Which nature must, but cannot bear?
 Can reason's dictates be obey'd?
 Too weak, alas, her strongest aid!
 O let religion then be nigh,
 Her comforts were not made to die.
 Her pow'rful aid supports the soul,
 And nature owns her kind controul:
 While she unfolds the sacred page,
 Our fiercest griefs resign their rage,
 Then gentle patience smiles in pain,
 And sinking hope revives again:
 Hope wipes the tear from sorrow's eye,
 And faith points upward to the sky.
 The promise guides her ardent flight,
 And joys, unknown to sense, invite
 Those blissful regions to explore,
 Where pleasure blooms to fade no more.

Sent by J. M.

HOW TO GUARD AGAINST THE CHOLERA.

1st. Avoid drunkenness, and even the use of spirituous liquors altogether. It is agreed, on all hands, that persons known to have been in the habit of drinking freely, have been particularly attacked by the Cholera. But then, in order to escape this danger, it is not enough to leave off drinking at a minute's warning, when the disease is actually amongst us. We must leave off drinking *beforehand*, that so our bodies may have time to get into a healthy state, while the disease is yet at a distance from us.

2nd. Another great defence against the Cholera, and indeed against all disorders, is *cleanliness*. This is true both of personal cleanliness, and also of cleanliness in our houses, streets, &c. As to the first of these, we do not enough consider the great importance of keeping the skin in a healthy state. The skin is a natural drain to many of the bad humours of the body. Every one knows how useful it is to get a man into a perspiration, or sweat, when he is ill, to set the pores of his skin open. Now dirt chokes up these pores, and thus stops what may be called the proper drainage of the body. It is very much to be wished that people in this country were more aware of the advantages of bathing, or washing themselves thoroughly; not their faces and hands only, but their whole bodies and limbs; it would be as useful to their health, as it would be comfortable. Again: cleanliness in our houses is very important; to get rid of all those close smells by throwing open the windows, to sweep away the dirt out of holes and corners, from under beds, chests of drawers, and other places where it is apt to be left for a long time undisturbed. Much harm is done also by any thing that stands near a window, so as to hinder the fresh air from pouring into the room thoroughly; and, in the same way, all that crowds a room is bad, all that hinders the air from having a free course into every corner of it.

Small rooms are sometimes very much choked up by bedsteads and curtains, which not only are in the way of the air, but are also great hiding-places for dirt. As to the heaps of dirt and the filthy slops that we often meet with before the doors of small houses, these are absolutely public nuisances, and the parish itself should take care that these things are looked to in time, for it will be too late when the Cholera is actually amongst us.

3rd. A third great defence against the Cholera is *not to be afraid of it*. Whether it is in the air, or whether it may be caught from other people, fear, in either case, makes us especially apt to take it. To be cheerful and active therefore, to go about our common affairs, and to think as little about the Cholera as possible, would be very great means of keeping us safe from it. But you will say that a man cannot be cheerful with the fear of death before his eyes; that it will weigh upon his spirits, in spite of all he can do to shake it off. Fear, indeed, is hard to be reasoned with; and the fear of death is hardest of all: but, though it may not be "reasoned" with, it can be "prayed" against. True it is that the chance of taking the Cholera is a very fearful thing, if we are not fit to die: the prospect of a sudden and painful disease carrying us off in twenty-four hours, is a very terrible one, if death is without hope to us. But what, if this fear be taken usefully, and make us set about obtaining that which will make us justly bold? What, if the thought of this new disorder, which kills those whom it does kill, in so very short a time, should lead us to think seriously of death, and why it is that we should fear it? What, if it should make us see clearly what is the "sting of death," and labour and pray earnestly to be delivered from it? What if it should lead us to "seek the Lord while he may be found," to turn to "him" in all sincerity, who died and rose again for us, that we might not fear to die,—because our hope is to rise as he is risen? Truly, if the fear of the

Cholera leads us to seek this only real way of not being afraid of it, it will be both to our souls and bodies not so much a curse as a blessing.

DR. ARNOLD.

SELECTIONS FROM DIFFERENT AUTHORS.

Let no man presume that he can see beforehand into the ways of Providence. His part is to contemplate them in the past, and trust in them for the future; but so trusting, to act always upon motives of human prudence, directed by religious principles.—*Southey*.

In the plainest text of Scripture there is a world of holiness and spirituality; and if we, in prayer, and depending upon God, did sit down and consider it, we should behold much more than at first appears to us. It may be, at once reading or looking, we see little or nothing, as Elijah's servant:—he went out once, he saw nothing;—therefore he was commanded to look seven times. "What now," says the prophet, "I see a cloud rising like a man's hand;" and by and by the whole surface of the heavens was covered with clouds. So you may look lightly upon a Scripture, and see nothing; look again, and you will see a little; but look seven times upon it, and then you shall see a light like the light of the sun!

EXTRACTS FROM THE PUBLIC NEWSPAPERS.

THE countess de Grey, who possesses land near Colchester, has offered allotments of land to all those who come recommended for their good characters.—*Globe*.

The Wantage Society for providing the poor with land, began its operations last April. About four acres of land were engaged at 3*l*. 12*s*. an acre, including rates, &c. These were parted into about thirty-three allotments. One hundred and eleven persons gave in their names; these drew lots for portions of land, and engaged to pay 9*s*. a year for each allotment, half to be due at Midsummer and half on the first of September. The plan has

answered well. Each allotment has, on an average, produced at least sixteen sacks of potatoes.—*Oxford Herald*.

INSTINCT OF THE PIGEON TRIBE.—More than twelve months ago, Mr. Samuel Davison, of Lavendon, Bucks, lost a pair of tame pigeons, which he had reared on his own premises. From their long absence he had been induced to give up the idea of ever seeing them again. Recently, however, he was agreeably surprised at their reappearance at the place of their birth, affording a striking instance of the memory among this interesting order of the feathered race. There can be little doubt that they had been kept during their absence in close confinement, and had been released only under the impression that their long captivity had given another direction to their singular instinct.—*Northampton Mercury*.

POACHING EXTRAORDINARY.—Two men, named Hodson and Lomas, who had been out during the night, were returning home just before day-break, in opposite directions, and each being occupied in imitating the call of the grouse, for the purpose of alluring them to destruction, fancied the cry of the other proceeded from a bird of that description. Hodson hid himself behind a stone wall, and Lomas crawled towards him under the heather, until he came within fourteen or fifteen yards of the place of his concealment. He then changed his call for a chirp, and was answered in like manner. Expecting the supposed bird to rise, he gently raised his head and prepared to shoot, when Hodson observing the motion amongst the heather, let drive at a venture, and the charge of his piece lodged in the head and face of Lomas. The unfortunate fellow was taken home by Hodson, who was horror-struck at the misfortune, and many of the shots, which covered his head and face, were extracted. Though his life was at first despaired of, we believe he is now likely to recover, but will be blind for the remainder of his days.—*Chester Courant*.

TO CORRESPONDENTS.

We have received the Communications of *E.K.*; *T.M.*; *A.Z.*; *P.S.*; *W.A.*; *A.A.S.*; *J.H.C.*; *L.S.R.*; *E.M.*; *F.*; *H.B.W.*; *L.*; *J.M.*; *S.*; *Obscurus*; *W.F.* With many anonymous Articles.

THE

Cottager's Monthly Visitor.

MARCH, 1832.

ADDRESS TO COTTAGERS.

THE following address having been read and much approved by several of the subscribers to the Cottager's Monthly Visitor, they unite in requesting that it may be inserted in the next number, if possible.

MY COTTAGE FRIENDS,

I HAVE passed a good deal of my time in the country, and I take great delight in visiting and conversing with the poor people. I enjoy going into your houses; seeing the bright pewter, or blue and white china on the shelves; the coloured pictures from the Bible, on the walls; and all the rest of your cottage furniture; I like to talk with you, and I always say there is good sense and right feeling in the common people. Now, as my Cottage friends and I generally agree very well in opinion, perhaps you may not dislike a little chat on paper, as I believe many of you read this little book.

In the first place, I fear there are many persons who, from large families, sickness, want of work, and other misfortunes, are in great distress among you. For this I am sincerely sorry, and I heartily pity all who are in distress of any kind, whether they be rich or poor; and I may say, I hope and believe that there are many people who do as much as is in their power for the relief of their fellow-creatures. Distress and sor-

row came into the world with sin, as we read in the Bible, (*Gen. iii. 17.*) and we must all suffer for the curse pronounced on Adam and Eve, for their disobedience, while we remain in this world! This being the decree of God, your good sense will tell you, that it is not in the power of any human being to remove all the troubles that afflict you. The old people will tell you, however, that there never was half so much done for the poor in former times, as at present. I fear there are many evil-disposed persons, who endeavour most wickedly to mislead and deceive you; and some have been foolish enough to listen to them. Now, whenever this has been the case, the poor deluded people have got into trouble; (as people always must, who do wrong and injure others,) and some have suffered most severely! Some of you have been told, "that the gentry are obliged to do this, that, or the other, for you!" This has made silly folks unthankful for the benefits conferred on them. Now, as I do not wish you to take *my* opinion on these subjects, we will look into the Bible; which, thanks be to the clergy and gentry, you have been taught to read. Now, my good friends, I need not tell you, that the Bible is a book written by holy men inspired by God—for the good of mankind and the benefit of their souls. It is, therefore, perfectly true, and eminently wise; and the most simple and unlearned amongst us may, from that book, learn their duty. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In this sacred book we find it written, "Charge them who are rich in this world, that they be ready to give."—"He that hath pity on the poor, lendeth to the Lord," &c. &c. You will find many other texts to the same purport; but I am sure you cannot find one text which implies that the poor are to be unthankful, or to *claim* the bounty of their superiors as their right. On the contrary, submission and respect, gratitude and obedience, diligence and content, are most strongly en-

forced ; as “ My son, fear thou the Lord and the king.”—“ Let every soul be subject unto the higher powers.”—“ Servants, be obedient to them that are your masters,” &c. &c. &c.

Having, I hope, made this Scripture truth clear to you, now let us inquire if, even amid the trouble which all “ flesh is heir to,” you have not many blessings to be thankful for !

Much of our happiness depends on ourselves in every station of life, and in yours, good temper, good conduct, and good management will do wonders. Of late years, it has been the custom in many parishes for the squire’s lady, the clergyman’s lady, and the farmers’ wives, to form clubs to supply you with clothing on better terms than you can buy it yourselves. Thus, if Betty Gibbs can spare a penny a week for a twelvemonth, which you know is only 4s. 4d., by the help of the good ladies I have mentioned, (who subscribe more than their pennies, but who *get* nothing but a great deal of trouble), Betty gets a Sunday gown, or her husband or children get some articles of clothing, at an easy rate. Again, Timothy Simmons’s wife dies, and being but a bad manager (poor soul) the family are in sad distress.

Well ; madam at the Rectory goes to madam at the great house ; they consult together, and get a little subscription in the parish ; set to work, make clothes for poor Tim and his children, and the family are set up in the world.

Mary Thomson has a large family, and cannot teach her children to read and work ; they run about the parish and get into mischief, but the squire sends them to the free-school, where they learn to be useful and industrious, and he takes the eldest boy into the stables, and madam puts the eldest girl under the cook. These are true instances ; and, by them, my good friends, you may see what real benefits you derive from the gentry : you could no more do without *them* than they could without *you*. We are all necessary to one another, and we ought all to help, and behave

well one to another, doing to others as we would have them to do to us !

Some wicked people are trying to make the poor people believe "they would be better off if there were no gentry." Now, do you think your cottage would be more comfortable if you were to take off the thatch? "The gentry are to the poor what the thatch is to your cottage!" They shelter you, they employ you, and they relieve your distresses, as much as,—ay, more, than some of them can afford; for the same bad times which distress you, affect them in a thousand ways! There are persons who say, "we ought to be all equal;" now consider for a moment, and you will see that this is impossible! Look into the Bible, and you will see God ordained from the beginning that there should be different ranks or stations in the world; and this proves that these distinctions are right, and beneficial to all. These wicked persons also want to set you against the clergy, for they well know, that if they can persuade you to give up your religion, the devil, who is always "seeking whom he can devour," will have you an easy prey! Now, I am not a clergyman myself, nor have I a clergyman in my whole family, so I shall give you my plain disinterested opinion on this matter; but first let me look into the Bible, for I am no friend to people writing on important subjects out of their own heads: you will find, throughout the whole of the Scriptures, injunctions to honour the priests, and ministers of the Lord; and to pay them their dues. Look particularly at the 5th chapter of 1 *Tim.* ver. 17, 18. and 1 *Cor.* iv. 1. where you will see this matter particularly explained. Perhaps some may think the clergyman has an easy life of it, and does little for his hire; but you little know how hard some of them labour; and we are told that "the labourer is worthy of his hire." Now the squire at the great house is very good; and the farmers help you in many ways; but the squire and his family perhaps go to London, or to some other public place, and are

absent for months; and the farmers and their wives have enough to do with their farms: but the minister and his wife are always among you, and are (as a good old soul wisely said) father and mother to the whole parish. Suppose Will Hoskins gets a drop too much and falls asleep in the waggon, the horses are too much for the boy, Will jumps out and hurts his leg, the farmer is angry, and discharges poor Will, who goes home limping and unhappy. If Will's wife be a sensible woman, she says nothing while the man is vexed with himself, but the next morning, by her advice, he goes to the rectory, begs to speak to his reverence, crumples his hat with one hand, and tells his tale! His reverence reproves him for his fault, but speaks in his favour to farmer Smith, who forgives, and tries him again. Betty Wilson, who worked at the great house when the family were at home, gets a chill; the housemaid cannot give her any medicine out of madam's family medicine chest, and so poor Betty must have to pay the doctor! But no, her mother goes to the rectory and tells her distress; she is blamed for not coming sooner; the good lady gives her something for her daughter; calls to see how she is going on, sends her some broth; and Betty is soon well again! In short, the parish have so high an opinion of the skill of the clergyman's wife, that they often come to consult her; and the consequence is, that the worthy clergyman has a long bill to pay the druggist for medicines; but he does not regard this (though he has a large family) if he can be of use to his poor parishioners. These are a few of the most trifling services rendered by the good clergyman and his wife to you, my good friends. There are other, and far more important duties, which none but a well instructed pious minister of the Gospel can execute. Who else can so well explain your duties, lead you to repentance, console and advise you when in trouble, pray by you in sickness, and administer the "most comfortable sacrament of the body and blood of Christ" to you when

you are dying? Think on these truths,—think on them seriously; be grateful and respectful to your superiors, put away strife and evil speaking. “Beware of the wolf in sheep’s clothing.” Beware of wicked persons, who persuade you to evil to your destruction; endeavour to do your duty to God and man, and trust in humble confidence on the merits of your Redeemer.

E.

Close of Sermon.

THE SABBATH EVENING.

THE light of Sabbath eve
Is fading fast away;
What record will it leave
To crown the closing day?

Is it a Sabbath spent
Fruitless, and vain, and void?
Or have these moments, lent,
Been sacredly employ’d?

How dreadful and how drear,
In yon dark world of pain,
Will Sabbaths lost appear,
That cannot come again!

Then, in that hopeless place
The tortur’d soul will say,
I had those hours of grace,
But cast them all away!

God of these Sabbath hours,
Oh! may we never dare
To waste in thoughts of ours
These sacred days of prayer!

BRIMSTON.—(*Sent by* E. D.

ON PSALM XVI.

Quest. WHAT is the general meaning of this Psalm?

Ans. From its title, (*Michtam of David,*) which sig-

nifies, according to some interpreters, a golden Psalm, or a Psalm of the finest gold; or according to others, one that is, or ought to be, engraved in marble for preservation *, we may conclude that the matter it contains is of the highest importance; and accordingly we find the Apostles applying the three last verses to the death and resurrection of Christ, and, therefore, in general, like that fine passage in Job, prefaced with a simple "Michtam," "Oh that my words were now written, oh that they were printed in a book, that they were graven with an iron pen and lead in the rock for ever; for I know that my Redeemer liveth," &c. † We may regard this Psalm as containing a prophecy of the great doctrine of the Resurrection. In the letter, or first sense, it belongs to David and his various troubles, and his trust that God would deliver him, and cause him finally to inherit the promised throne of Israel; and, in the spiritual sense, we must consider it as applying to Christ, his life, sufferings, death and resurrection; and his glorified state, where he is at the right hand of God, as king over the spiritual Israel.

Q. What does the Psalmist do in the first verse?

A. He calls upon God, as his only confidence, in the person of David, to deliver him from some great evil that threatened him with destruction: and, in that of Christ, to deliver him from the power of death and the grave.

Q. What is the sense under each view of the second and third verses?

A. David humbly professes that he does not put his confidence in his own merits, but in God's mercies, and that all his desire is to associate with those who fear God, trust in his mercies, and strive to keep his commandments. In the person of Christ, he points out to whom his merits will be extended, those that

* See Hammond's Annotations on this Psalm.

† Job xix. 23—27.

to faith add the fruits of faith, viz. the saints or believers that excel in virtue.

Q. What is the sense of the fourth and fifth verses?

A. David here expresses his determination to discourage infidels and idolaters; that he will abominate their sacrifices, and cultivate no intimacy with them. And, in the person of his great descendant—he denounceth vengeance against all who make to themselves other gods beside the Lord; that trust to other saviours, or suffer any creature to rival him in their affections; declaring that he will neither present their offerings, nor be their intercessor.

Q. What may we understand by the sixth and seventh verses?

A. David here declares his confidence in the promises of God, and his faith, that, though now in an almost hopeless state, he will place him in final safety, and upon a glorious throne, all his enemies being put under his feet. Christ, the Son of David, here also is described as looking forward to the joy that was set before him, and to that spiritual kingdom over a willing people, for which he endured the cross and despised the shame.

Q. What is meant in these verses by the cup and the lines?

A. Every man's fortune, whether sweet or bitter, is in Scripture sometimes called the portion of his cup, in allusion to one drinking wine, or the like, out of a cup. The "lines" are the cords used in measuring out land, so that it means the portion measured out for an inheritance.

Q. What doth the eighth verse imply?

A. With regard to David—that he acknowledges God as his guide and counsellor, from whose spirit abiding in him he derives inward comfort and instruction in his nocturnal meditations. With regard to the Messiah, we may suppose the Psalmist here to allude to the spirit given to him, not by measure,

and to those gracious communications which, in his darkest night of adversity, in his agony in the garden, and on his cross, supported him, till he cried, "It is finished."

Q. How are we to understand the ninth verse?

A. As far as David is concerned—that his constant trust in God, and abiding sense of the Divine presence, caused him, even under the most hopeless circumstances, to trust in him for deliverance. The same faith and trust, but in the most perfect degree, supported the Messiah under all his trials; and, though the immediate sense of the Divine Presence seems to have been, for a time, withdrawn, when he cried, "My God, my God, why hast thou forsaken me?" yet his faith supported him to the end.

Q. Do the three concluding verses of this Psalm belong to David as well as Christ?

A. They seem scarcely referrible to him; but some divines of note have thought, that they express his confidence, even when depressed as low as the grave, that God, according to his promise, would raise him from this seeming death of his hopes to a throne of glory. With respect to Christ they clearly foretel his death, burial, resurrection, ascension, and session at the right hand of God.

C. K.



WILL OF THE WISP AND MOTHER CARY'S CHICKENS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

It will, perhaps, be generally admitted, that superstitions, although they may often have been connected with much awe and apprehension of the Deity, never yet inculcated a just idea of any of his works.

Let us consider, for instance, a common supersti-

tious notion relative to the marshy vapour called
 "Will of the Wisp!" The ordinary idea has been, that

"Such faithless phantom only flies
 To lure thee to thy doom——"

and that any unfortunate and benighted individual, who may be induced to make for that delusive light, is intended, by a superior power, to be bogged, at least, if not drowned, for his pains. Yet, a little truer philosophy would at all times have taught mankind, that such exhalations probably appear—not to be followed—but, on the contrary, avoided; as they point out the treacherous ground invariably and providentially. Upon this strain of thought, sir, proceeds the following Sonnet, relating to the appearance on the ocean of the supposed ominous sea-fowl, called Stormy Petrels. Of course, the habits of the animal can merely be alluded to in these few lines; but I think you will find that what is said here is supported by any work of Natural History,

And remain yours, very sincerely,
 OWEN OTTOWAY.

On the Sea-birds, called by the Dutch "Storm Swallows," and by our sailors, "Mother Cary's Chickens."*

FIERCE glows the noon with unrelenting heat;
 While scarcely gaining way, the vessel brave,
 Crowds every sail, and seamen sick'ning crave
 Heav'n's balmy breath: but soon low moanings meet
 The anxious ear, and sailors promptly greet
 A rising gale, though yet uncurl'd the wave.
 Anon, ill-boding deem'd, on pinions fleet,
 And never-flagging borne, Storm Petrels beat
 Countless around the bark. Ah, simple crew!
 Wherefore, with muttering deep, and eye malign,
 Watch ye yon dusky visitants? Why view
 Aversely those whom—solely as the sign,
 Not cause of peril—sends God's care divine,
 And timely warning gives, in love to you!

* *Thalassidroma pelagica*.—Vireons.

THE TRUE END OF KNOWLEDGE.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I KNOW not whether the subject of the following extract, from which it appears that science is about to be more generally considered in its just relations to religion, is consistent with the plan of your very valuable publication.

Lord Morpeth, in his concluding address to the late meeting for the formation of the British Association for the Advancement of Science, at York, observes, "that he trusted the Society was destined to confer fresh lustre on British science, to give a new motive and a new guarantee to the friendly intercourse and continued concord of nations; to make farther inroads into the untravelled realm of discovery, and glean fresh harvests from the unexhausted field of nature; to promote the comforts and increase the powers of civilized man, and to exalt, above and over all, the wonder-working hand of Heaven; for it will always come out as surely as from the rusty medal of which we have this moment heard (a most happy allusion of the orator to a topic recently the subject of remark), *Benedictum sit nomen Dei*, (Blessed be the name of the Lord). Observe well, if you wish to appreciate rightly the true value and nobility of science, that, while it proposes to itself distinct courses and definite spheres of its own, its general tendencies conduce to peace, and minister to piety."

I am, sir, with much respect,

A REGULAR SUBSCRIBER.

Bristol, January, 1832.

BIRDS' NESTS.

THE general properties of birds' nests are those calculated to impart warmth; but there are many instances which do not come under this general rule; those of the ring-dove and of a certain kind of thrush present curious examples of exceptions, as also that of the common wood-pigeon, which are merely composed of a platform of sticks. From the formation of these nests, it would appear to us that they could not be warm enough for the possible hatching of eggs; but this is accounted for by the necessity of a remedy to the excess of heat which these birds impart, for their feathers being very remarkably close set, the object of the open construction of the nest at one becomes evident.

LANGUAGE OF BIRDS.

THE different sounds or notes uttered by birds are by naturalists very properly called their "language;" for whether these sounds are understood by the different species generally, or whether each species has its own language, (and the latter opinion is strengthened by a celebrated naturalist's theory, that this language is an acquired one), all in common understand the cry uttered as the signal of approaching danger: for instance, if a swallow perceives a hawk, the cry is instantly given, and not only does the whole flock of swallows take flight, but sparrows, and all birds which may be within hearing of the alarm cry, immediately seek safety in flight. Aquatic and gregarious birds are very noisy in the dark, and when we consider this theory in connexion with the circumstances, it becomes a very rational one; for, as they cannot see, a communication by means of these sounds is necessary to prevent their straying from each other and losing their way. The scream and movements of sea-fowl also present some

curious facts in its support; when they approach the shore, the cry of one does not appear to excite the attention of others until it may perchance fly over a fishing station, when there is a variation in the note, understood by the others, and all instantly congregate to the spot for food.—*Rennie's Lectures at King's College.*

REFLECTIONS ON THE PRESENT TIMES.

THE present state of feeling against the Church, which bad men are trying to excite amongst us, has forcibly recalled to my mind the words of the great and good Bishop Taylor, who lived at a time when there was the same spirit of dispute which exists at the present day. There were indeed then (as we would feign hope there are now) some who were *Christians*, not only in name but in deed; whose light shone brightly, in the midst of almost overwhelming darkness: there were some, who, it is to be feared, under a great profession of religion were not duly influenced by the spirit of Christ. There were many also, who (as is frequently seen in these days) were admitted into the Church by Baptism,—signed with the sign of the cross, and calling themselves Christians, but who were wholly regardless of the real import of that name, bowing the knee at the name of Jesus in public, but by their actions denying him in private. But worse than these were those (and would we could say that this age had brought forth none of their fellows!) who not only disregarded the commands of the God who made them, and the Saviour who died for them, but publicly scoffed at his name, his word, and his ordinances; whose lives were spent in opposing the commands of God, whose services were willingly yielded to the prince of this world, and who thought that no easier means could be found of giving power to the kingdom of the

devil, and of injuring the kingdom of God, than by bringing religion into neglect, her ministers into contempt, and her rites and ceremonies into disuse. And it was at this time when the Church was suffering from those within and without her pale, that one of those prelates, whose lot it was to witness this assault, thus expresses himself to lord Carbery.—“ I know, my lord,” says he, “ that there are some interested persons, who add scorn to the afflictions of the Church of England ; and, because she is afflicted by men, call her forsaken of the Lord, supposing Christ (who was a man of sorrows) to be angry with his spouse, when she is like him (for that is the true state of the error), and that he who promised to assist his servants in their troubles will, because they are in trouble, take away from them the Comforter, who can not be a comforter but while he cures our sadnesses and relieves our sorrows, and turns our persecutions into joys, and crowns, and sceptres.” Such was the confidence of good men in former times of trouble, and such ought to be the grounds of our confidence *now*. Will the God who protected Shadrach, Meshach, and Abednego from the fiery furnace, heated seven times by wicked men, be less watchful over the faithful people of his Church *now* ? Will not the Church of Christ come out of her fiery trial, not only undestroyed, but purified ? And he who stopped the mouths of lions in the den, so that the faithful Daniel was not hurt, has not he the *power* (and if we fail not in our duty, we know he has the will) to stop the mouths of every enemy ? Shall we forget what David did with a sling and stone, when “ the Lord of Hosts was with him,” against the Philistine, armed with sword and spear ? And shall we, who have the word of God (which is the sword of the Spirit) for our weapon, fear the power of any adversaries ? And, above all, shall we forget the words of our Saviour, who has said, “ I am with you always, even unto the end,” and hearken unto those men who threaten us, when Christ himself has

promised to be with his Church, even to the end of the world? My friends, if God be *for* us, it matters little who may be *against* us; without his will, they could not hurt us, even were the powers of hell themselves leagued against us.

What then is the reflection which this consideration ought to excite in us all? Surely, we ought to examine ourselves, and to ask whether our cause be indeed that of God,—whether we are by our faith and our conduct proving that we are truly members of the Church of Christ,—the sheep of his pasture: for if we are such, he never will leave us, or forsake us. Let us ask, whether we are placing our *whole* confidence in God, and none in man,—whether our hopes of salvation are wholly fixed on Christ, and whether we are daily striving, by the help of the Spirit, to cultivate those Christian graces and virtues which, like the leaven of old, may spread and diffuse themselves, leavening the whole lump; striving, each in our own persons, to hasten the coming of that kingdom which we daily pray for,—a kingdom of godliness, leading to a kingdom of glory,—whether, in short, we are so living, that should the hour of trial be near at hand, either from the wickedness of man, or in the shape of an awful visitation of pestilence from God, we may still have the same protector, the same Saviour, and the same Comforter, which have ever supported the faithful servants of God, in the midst of the most aggravated sufferings? How needful then is it that we should examine ourselves, and pray earnestly, through Christ, “that we may receive that pardon to-day, which to-morrow it may be too late to seek for,”—and always to bear in mind, that so long as Satan is seeking man’s destruction, so long will it be the business of every Christian to be constantly prepared to fight against him. The time may not be far distant when, as with the Israelites of old, the cry may be, “Who is on our side, who?”—and we may be called upon to prove the

sincerity of our faith. And should the challenge be given in our day, may each one answer it as did Joshua of old, and with the same fearlessness of speech as animated the apostles—with the same trust in God—the same firmness in a right cause,—the same support from above, which is promised, and will be given to those who, in the midst of difficulties and dangers, shall be able to show that they are on the Lord's side.

P. S.

December, 1831.

ON LIFE.

How shall I paint the life of man !
 That fickle, fervid breath,
 At most enduring but a span
 From infancy to death ?

I'll paint it from the leaves that grace
 The lovely spreading tree,
 For in their simple forms I trace
 A striking simile.

The bursting blossom of the Spring
 Will infancy portray;
 For time to both will equal bring
 Fresh beauties to display.

The new-form'd leaf is childhood's hour,
 In fair, unsullied glow;
 And spring-tide's quickly-falling shower
 Is tear of childhood's woe.

The tear, the shower, with humid cast
 May dim them both awhile,
 But recollected not, when past,
 In brighter hues they smile.

See spring and childhood quit the scene,
 Gay youth and Summer come;
 The sprightly toy and vernal green
 Are lost in heighten'd bloom.

Some leaves there are that droop and die
Beneath the noontide sun,
Some youths to false enjoyments fly,
And are like them undone.

The steady hand of Autumn pales
The summer's ardent hue;
And middle-age o'er youth prevails,
And checks its ardours too.

The blasts of autumn rudely sound
Amid the changing trees,
And middle-life is compass'd round
With care's unceasing breeze.

Now leaves and mortals fade or fall,
Or, withering, decay;
Till death and Winter loudly call
To their resistless prey.

The tree, the world, will teem again
With buds and infants too,
And not a vestige will remain
Of those that once we knew.

Ah ! fix thy wishes not on earth,
It has but change to yield;
For all who are of mortal birth
Are lilies of the field.

But place thine hope where human flowers,
Train'd by the hand divine
To virtue,—in the heavenly bowers
Eternally shall shine.

Jan. 17th, 1832.

ECONOMY.

A FOOL squanders away, without credit or advantage to himself, more than a man of sense spends with both.—*Lord Chesterfield.*

A wise man employs his money as he does his time, and never spends a shilling of the one, or a minute of

the other, but in something that is useful or rational.
—*The same.*

A fool buys what he does not want, and therefore has not money to pay for what he does want.—*The same.*

Without care and method, the largest fortune will not supply all necessary expenses;—and with care and method, almost the smallest fortune will supply all that is really needful.—*The same.*

As far as you possibly can, pay ready money for every thing you buy; and avoid bills.—*The same.*

Never, from a mistaken economy, buy a thing that you do not want because it is cheap;—or, from a silly pride, because it is dear.—*The same.*

Keep an account in a book of all that you receive, and all that you pay. A man who knows what he receives and what he pays is not likely to run out.—*The same.*

Never leave that till to-morrow which you can do to-day.—*Dr. Franklin.*

One to-day is worth two to-morrows.—*The same.*

Since you are not sure of a minute, throw not away an hour.—*The same.*

With our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes.—*The same.*

Keep thy shop, and thy shop will keep thee.—*The same.*

Want of care often does us more damage than want of knowledge.—*The same.*

Lay aside needless and foolish expense,—and you will not have so much reason to complain of hard times, heavy taxes, and large families.—*The same.*

Wine, gin, and beer, game and deceit,

Make the wealth small, and the want great.—*The same.*

What maintains one vice would bring up two children.—*The same.*

Many a little makes a mickle *.

* Much.

Beware of little expenses ;—a small leak will sink a great ship.

Who spirits love,
Shall beggars prove.

Fond pride of dress is sure a very curse ;
Ere fancy you consult, consult your purse.—*The same.*

FAMILY RELIGION.

THE public state of religion in the world must entirely depend on the care bestowed on the cultivation of it in private families. If the nursery be neglected, how is it possible that the plantation should prosper? Such as the families are of which congregations, churches, and kingdoms, are composed, such will be the flourishing or decayed state of religion in these larger communities ; and consequently, it is as clear as noonday, that the disregard shown to God in our households is the fatal source of that amazing corruption of manners in the present age, which almost every one pretends to lament, but almost none sets himself in earnest to reform. Would you put a stop to abounding iniquity, and promote the cause of God and religion, begin at home, and let your Maker have that honour in your families, to which he is entitled.—DR. WAUGH.

Sent by M. J. D.

NATURAL HISTORY.

ON THE ANIMALS OF DIFFERENT COUNTRIES.

(Extracted from Dr. Hancock's Essay on Instinct.)

THE nice adaptation of different animals to the situations which their great Creator has assigned them affords a remarkable evidence of that exalted power

and wisdom, in testimony of which "all nature cries aloud through all her works." The animals of the torrid zone, as the monkey, the elephant, and rhinoceros, delight in vegetables that grow in hot countries; and, therefore, in these they have their allotted bounds. The rein-deer is fixed in the coldest part of Lapland, because its chief food is the moss, which grows there more abundantly than in any other country. The camel frequents the sandy and burning deserts, and how wonderfully has the Creator contrived for him! Where oftentimes no water can be found for many days, and other animals would consequently die with thirst, the camel feels no inconvenience, for he is furnished with numerous cells in his stomach where he keeps water, as in a reservoir, fresh and perfectly good, for a long time together, it is said even ten or twelve days. The Arabians consider him a gift from heaven, a sacred animal, without whose assistance they could neither travel nor subsist. The milk of the camel is their common food: they also eat its flesh, and of its hair they make garments. Where shall we find his equal but in the rein-deer of the North? The inhabitants of Lapland have little dependence on the fruits of the earth; they neither sow nor reap: their riches consist in the number of rein-deer; their chief nourishment is derived from the flesh and milk of these animals: with the milk also they make cheese, the skin serves for clothing, the hair for fur, the horns and hoofs for glue, the sinews are split into thread, which is very strong, bow-strings are made of the tendons, and the bones are manufactured into spoons. Another instance of the beneficent care of the Creator may be noticed in the broad-spreading horns, or antlers, bending forwards, with which the face of the rein-deer is nearly covered; for without these it has been suggested the poor animal would perish in the midst of plenty: they enable it to get at a sufficient quantity of its favourite moss to feed on, which lies buried during winter at the bottom of the snow: and we can also thus account for a circum-

stance which would otherwise appear singular, namely, that, contrary to the nature of all other deer, the female is furnished with horns as well as the male.

The Greenlanders and Esquimaux, placed in a region of almost constant snow and ice, where intense cold renders the soil incapable of producing any articles of human sustenance, are fed, clothed, and lodged, from the seal. The flesh and blood of the seal are their food; the blubber or fat affords them the means of procuring light and heat; the bones and teeth are converted into weapons, instruments, and various ornaments; the skin not only supplies them with clothing, but with the coverings of their huts and canoes: the stomach and intestines, when dried, are turned to many and various uses; in this nearly transparent dry state, they supply the place of glass in the windows, they form bladders for their harpoons, arrows, nets, &c. When sewed together, they make under garments, curtains, &c. and are employed in place of linen on many occasions. Thus every part of the animal is converted to useful purposes, even to the tendons, which, when split and dried, form excellent threads. Some tribes of the Americans, and other neighbouring islanders, as well as the Greenlanders, surprise us by manufacturing thread from the carcase of the whale, splitting the fibres of its finer muscles into lengths of a hundred feet or more, and preparing from it a double-threaded twine, which in the united requisites of fineness and strength will bear comparison with any productions of European industry.

The large cavities in the insides of birds, and the interior of their bones, are filled with air: thus they are rendered light and buoyant, capable of raising themselves into the higher regions of the atmosphere, of sustaining themselves there with little effort, and cleaving the skies with wonderful celerity. The pelican chooses dry and desert places to lay her eggs; but, like the camel, she is formed for the wilderness. When her young are hatched, she is compelled to

bring them water from great distances : for this purpose Providence had furnished her with a very large bag under her bill, which she fills with a quantity of water sufficient for many days. Some will hold from ten to twenty quarts ; this she pours into the nest, which is usually hollowed in the ground, to refresh her young, and to teach them to swim. And it is said, on good authority, that lions, tigers, and other rapacious animals, resort to her nest to quench their thirst, but do no hurt to the young.

To the preceding may be added a few similar observations on the mole, a creature whose form and structure are admirably suited to its mode of life. "What can be a more clear proof of the care of Providence than the mole, whose body is exactly fitted to her wants?" for her dwelling being under ground, where nothing is to be seen, Providence has provided her with so small an organ of sight, that naturalists have doubted whether she has any eyes at all : but, for amends, she has what is more necessary for her defence and warning against danger ; she is very quick of hearing. And thus we see to what purpose are her short tail and short legs, but broad fore-feet, armed with sharp claws ; she so swiftly working herself under ground, and making her way so fast in the earth, that they that behold it cannot but admire it : her legs are so short that she need dig no more than will serve the mere thickness of her body, and her fore-feet are broad, that she may scoop away much earth at a time ; and she has little or no tail, because she courses not on the ground like the rat or the mouse, of whose kindred she is, but lives under the earth, and digs herself a dwelling there ; and she making her way through so thick an element, it would have been dangerous for her to have drawn so long a train behind her, for her enemy might fall upon her rear and fetch her out, before she had completed, or got full possession of her works.

It is supposed her eye is so constructed as to give her

the *idea* of light, and nothing else; and that this idea, or sensation, is probably painful to the animal. Hence, when she comes into broad day, she might be in danger of being taken, unless she were thus affected by a light striking upon her eye, and immediately warning her to bury herself in her proper element; more sight would be useless to her, as none at all might be fatal!

There would be no end of examples proving the forms of wisdom and design displayed in the formation and habits of the lowest animals. As the animals are so beautifully suited to their conditions, so the works performed by these animals are wonderful, and surpass the most boasted productions of human ingenuity and skill, and will bear the most critical examination. Whilst every manufacturing art among men was invented by some man, improved by others, and brought to perfection only by length of time and experience, and known only to those who have been taught them,—in the arts of animals every one of the species has, by a kind of inspiration, equal skill from the beginning, without teaching, without experience, or habit. The nests of birds, so similar in situation and construction among birds of the same kind, so various among those of different kinds, the webs of spiders, the ball of the silk-worm, the nests of ants and other cunning animals, the combs of wasps, hornets, and bees, the dams and houses of beavers, present us with a wonderful variety of instances, all of which proclaim his goodness.

Who “in the nature of each being founds
“Its proper bliss, and sets its proper bounds.”

OBSCURUS.

GARDENING.

Topping Beans.—To prevent the ravages of the *Aphis fabæ*, the Horticultural Register directs, that when the Black Fly appears on garden beans, and

the tops are cut off, they should be *removed*, as, if left amongst the beans, the insects will return.

A strong dusting of fresh well fallen lime is advised after sowing a bed with small seeds, as broccoli, turnips, radish, &c. as birds will not eat seeds covered with lime.—When the plants come up, the bed is watered, or advantage taken of dew; and the dusting with lime is repeated from time to time, till the plants are in rough leaf.

To preserve seeds during a voyage, put them into a strong solution of gum arabic, and dry them carefully.—They are not liable to mildew or injury from damp, &c.

BOILED CORN FOR HORSES.

IN our number for October, (page 468) we gave an extract from the “Morning Post,” stating, that some of the inn-keepers on the western road had adopted the practice recommended by a member of the Bath Agricultural Society, of boiling the corn given to horses, and also of giving them the water which it had been boiled in, for their drink. The water must have some of the virtue of the corn in it; and the food, when opened and softened by the process of boiling, must go farther towards the nourishment of the animal than in its hard and raw state. It is quite certain that a great portion of the corn, on the usual plan, goes through the body of a horse without being broken or digested at all; and this portion can do no good. If we ourselves, instead of eating bread made of flour, should take a quantity of common wheat into our mouths, and eat it in a hurry, so that some of it should be ground by the teeth, and some swallowed whole; it is plain, that though our food was the same as bread is made of, yet that a great part of it would do us no good, and might do us harm.

We should like to know that this experiment of giv-

ing boiled corn to horses were tried by some intelligent person, that we might know the result. It has been said that half the quantity of corn may be saved by boiling the corn, and the same quantity of real nourishment supplied.

V.

SWEARING.

WE may frequently hear some people interlard their conversation with oaths by way of embellishment, as they suppose. They are generally people of low education; for swearing, without having a single temptation to plead, is as silly and as illiberal as it is wicked.—*Lord Chesterfield.*

ON THE BRINGING UP OF CHILDREN.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I HAVE been lately reading a volume of Sermons by the Rev. Dr. Arnold, and was so much pleased with the following advice to Christian parents, in humble life, that I have transcribed the passage, hoping that it might be useful to those to whom it is addressed, if allowed a place in your valuable little work.

Your constant reader,

L.

“When a parent sees his or her child born into the world, let him think that he has given birth to an immortal creature, which must now exist for ever and ever, and must enjoy, through all eternity, the greatest happiness, or must suffer, through all eternity, the greatest misery. But as a *Christian* he may and ought to regard his child as an heir of everlasting life, as a sharer in the promises, as one whom God is ready to

receive into his covenant of love. With such feelings, he should take him to his baptism; and, when he hears the assurance of the good-will of his heavenly Father towards that infant, let him think how greatly, how solemnly, he is bound to do his part for his child, lest, through the neglect of his earthly father, the mercies of his heavenly Father should have been offered to him in vain. For some time after baptism, we can do little service to our child's spiritual welfare, except by our prayers; yet the sense of right and wrong is felt earlier than many people suppose; and a very young mind may be made to understand something of God and of Christ.

“And here let me speak more particularly to those parents who are engaged in daily labour for the maintenance of their families. You may say that you have not time to attend to your children's learning as the rich have; but you must recollect that a great many fathers at least, amongst those whom you call rich, are as much engaged in working for their families as you are, though in a different way; and yet, if they are good men, they make time to attend to the instruction of their children, because they know of what consequence it is that they should do so. But indeed every one has time enough to teach his child such knowledge as is necessary to salvation.

“It is not to be done by set lessons, but by talking to him whenever an opportunity offers, by telling him that there is one greater and better than his father or his mother, who made him and them, who provides them with every thing that they have, who sees and hears all that is done, or said, or thought; who loves those that are good, and hates and will destroy all that are evil. A child, too, may very soon be taught that he should love his Saviour; and he will listen with great eagerness, when he hears how Jesus Christ came down from heaven for his sake; how he lived in poverty and sorrow, and died a cruel death, that we might be made, for his sake, everlastingly happy. Let him be told

how Christ loved little children ; how he commanded them to be brought unto him ; how, by his outward gesture and deed, he declared his good-will unto them, for he took them up in his arms, he put his hands upon them, and blessed them.

“ Nay, even the third great truth which the Gospel teaches us, the sanctification of our hearts by the Holy Spirit, can be, and often is, taught practically to very young children, when they are told to pray to God to make them good.

“ Depend upon it, my brethren, you may train up your children in this saving knowledge, with no great expense of time, and with no other learning than the simplest acquaintance with the Gospel would give you.

“ In fact, if you have a saving knowledge of Christ yourselves, you may teach it also to your children. Do not think that you do all that is required of you, if you send your child to school, or make him learn his Catechism. You are not bound to teach him yourself to read and to write, because that would take up more time than you could spare, and you may not have learning enough yourselves to do it ; you do enough, therefore, on these points, if you send your child, when it is in your power, to a school where he may be taught them. But for all necessary parts of Christian knowledge, such as those of which I have been speaking, as you can give them to him yourselves, so you are bound to do it, or at least to make yourselves certain that it is done properly either by you, or by others. Again, you have not done enough by seeing that your children can say the Catechism ; they may say it, and not be able to understand a word of it, as is too generally the case ; and, besides, a child often learns his Catechism as a task, and it is the hardest thing in the world to make very young persons connect their tasks with their practice ; they cannot fancy that what they learn in a book has any thing to do with what they say and do, when among their relations out of school. The know-

ledge of Christ, which I have been recommending, is to be shown in the hearts and lives of your children; just as you would teach them how to plough, that they may go out and plough, to assist you, or to earn their own bread. And by accustoming them early to love God and Christ, to thank him for all good things, to pray to him against all evil things, to be anxious to gain his favour, and to be afraid of offending him, you will do what is most likely to make them grow up Christians, that is, to make them happy here, and happy through all eternity."

ENCOURAGEMENT TO TRUST IN GOD.

SIR,

THE following lines were published in a book of sacred poetry, in the year 1760, which, if proper for a place in your Visitor, I should be glad to have inserted.

" Casting all your care upon him, for he careth for you." 1 Pet. v. 7.

Engaging argument ! here let me rest,
With humble confidence, and faith entire :
What less than this can calm my troubled breast ?
What more can my distrustful heart desire ?

Encouraged by this full, this gracious word,
Fain would my soul forbid intruding fear ;
To thee, Almighty Father, gracious Lord !
Fain would I bring my load of anxious care.

But can a vile, a guilty creature dare
Aspire to hope for favours so divine ?
Aspire to claim an interest in thy care,
Or boldly call the glorious blessing mine ?

O let thy Spirit's sacred influence seal
The kind assurance to my doubting soul,
Thy pard'ning love, thy tender care reveal,—
The blissful view shall all my fears control.

Dec. 28, 1831.

J. M.

FRIENDLY SOCIETIES.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

IT is a long time since I have seen any thing about "Friendly Societies" in your Monthly Visitor. They are surely of all institutions the most likely to improve the moral habits and increase the comforts of the poor; and, under good regulations, ought to be encouraged. I have lately been much pleased with a little tract, published by Hatchard, entitled "The difference between the old and the new friendly societies explained in a dialogue between John, Jane, and Sarah," and you might do good by inserting the following extract.

"*Sarah.* Now you have told me about the safe management of the new societies, I should like to know about the rules.

"*John.* The members are divided into classes, and all persons may choose what class they like to enter; and then they pay according to their age at the time of admission; and they may pay a single sum at once, or, if more convenient, a monthly payment; but you will understand it better if I tell you what I have done myself. When I first became a member I was not quite twenty; and I earned 10*s.* a week, which was good pay for a single man: and so I thought 'now is the time for me to do something for myself;' and I entered the six shilling class, and paid 5*s.* 3*d.* for the admission fee, as they call it, and 1*s.* 3*d.* every month; but, as I had always been very careful, and had never spent more of my wages than I could help, I had got a little money in the savings' bank; and my good friend the clergyman told me it would be a good plan to pay the club some part of my assurance in single payments, as it was much cheaper in the end to do so; and I was sorry I had not money enough to pay the whole at once, but I was determined to do so by degrees. The first single payment I made was the as-

surance for sickness, because it was the largest sum, and I could pay it without taking all out of the bank ; so I paid 6*l.* 2*s.* 3*d.* and that took off sixpence three farthings from my monthly payments, and I had only eightpence farthing per month to pay. But I thought what a fine thing it would be to have done with all the monthly payments before I married, and so I got more saving than ever, and took every shilling I could spare to the savings' bank, and, before the year was out, I paid the assurance on death, 2*l.* 6*s.* 6*d.*, and then the monthly pay was reduced to fivepence farthing. Now, thinks I, Anne will not marry me till we have something to begin the world with ; I must strive hard to have done with these payments to the club : so I made a rule to take two shillings at the least every week to the savings' bank, and, in harvest time, I could sometimes take three or four, as I thought to myself, if I cannot save this much now I have only myself to keep, what shall I do if Anne gives me half a dozen brats to feed and clothe ? So I was better than I thought I should be, and not one week passed without my putting in three shillings, and sometimes four or five : so that, at the end of the half-year, when they added it all up at the bank, and put the interest to it, I was very happy to find that I had more than enough to clear me quite with the club ; and at the next meeting I took my 4*l.* 7*s.* 6*d.* with a joyful heart ; and now, said I, it will be your turn next ; for if I live as long as the oldest man ever did, you can get nothing more out of me ; and I hope I shall want nothing from you till I am sixty-five, and then I shall be very thankful to have the earnings of my youth ; three shillings a week—that is seven pounds sixteen shillings a year—will be a fine thing for an old man, besides six pounds to bury me ! ”

Now, Mr. Editor, I hope you will recommend your readers to follow John's suggestion “ not to marry till each party has a little money in the savings' bank, or belong to a friendly society.”

A. Z.

RECEIPTS FOR MAKING CHEAP BEER.

Put one peck of barley, or of oats, into an oven just after baking, or into a frying-pan, just to steam off the moisture, and dry it well, but on no account to burn the grain; then grind or bruise it roughly. Boil two gallons and a half of water, and when it has stood ten minutes (say at a heat of 175 degrees, or so hot as to pain the finger sharply), put in the grain; mash it well, and let it stand three hours; then draw it off. Boil two gallons more water, which pour on the grains, (rather hotter than before, but not boiling, say 196 degrees), and mash them well; let it stand two hours, and draw it off: mash the grains again well with two gallons of cold water, and in one hour and a half draw it off. The three worts will be about five gallons. Then mix seven pounds of treacle, or five pounds of the darkest sugar, in five gallons of water, and boil the whole ten gallons with four ounces of hops for one hour and a half, taking care to stir it so long as the hops float on the top. Let it cool, and when about milk warm, take a good teacupful of yeast, and stir it well together, with about a gallon of the wort at a time; let it ferment for eighteen hours in a tub covered with a sack; put it into a nine-gallon cask, and keep it well filled; bung it up in three days, and in fourteen days it will be good, sound, fine beer, equal in strength to London porter. The nine gallons of beer thus brewed will cost as follows:

	<i>s.</i>	<i>d.</i>
One peck of barley	1	3
Seven pounds of treacle	1	9
Four ounces of hops	0	3
	3	3

or about a penny per pot.

G 4

Another.

Boil eight gallons of water, and when it has stood ten minutes, (say 176 degrees), or so hot as to pain the finger sharply, put into it one bushel of ground malt; mash it well; let it stand for three hours, and draw it off; pour upon the grains eight gallons more of boiled water, rather hotter than before, but not boiling, (say 196), mash it, and let it stand two hours, and draw off; then mash the grains with eight gallons more water, let it stand one hour and a half, and draw it off; mix twenty-eight pounds of treacle, or twenty pounds of the darkest sugar, into twenty gallons of water, and boil the whole together with two pounds of hops for two hours, stirring it so long as the hops float; let it cool, and when about milk warm mix half a pint of yeast by about two gallons at a time, and stir it well; let it ferment for twenty-four hours, with a sack over it; then put it into a barrel; keep it well filled up; bung it down in three days; and in three months you will have thirty-six gallons of good ale at the following price:—

	<i>s.</i>	<i>d.</i>
One bushel of malt	9	0
Twenty-eight pounds of treacle	7	0
Two pounds of hops	2	0
	18	0

or three halfpence per pot.

Note.—The only risk is from using the water *too hot*, which will prevent the draining off of the liquor, by settling the grain. The dried raw grain will drain better by mixing with it about a handful of oat chaff before the first water; this will prevent it from settling. The hops will yield better if they are pretty well damped before they are mixed with the worts.—Observe, that you are in no case to use *boiling* water with the grains.

ORANGES.

Of this cheap luxury, those chiefly used in England are from Portugal, Malta, the Barbary coast, and Seville; but by far the greatest number are from Seville, the export from which equals that of all those other places. About forty vessels are yearly freighted with oranges from Seville; each cargo consists of 400 chests, and each chest contains 800 oranges; so that the average number exported from Seville is 12,800,000 oranges; of this number about one-tenth part are bitter. The price paid by the London merchant to the Seville exporter is 120 reals a chest, which is fourpence halfpenny per dozen, or a farthing and a half each; so that if the freight and other expenses be added, one can scarcely expect a good orange under a penny. The cargo of each vessel is generally consigned to about ten persons; so that the trade is a secure one, and, to the grower, sufficiently profitable. The best oranges are allowed to remain long on the tree: the tree blossoms in March; and the choicest fruit still hangs on the tree when the blossom of another crop begins to appear. The Spaniards do not esteem them as thoroughly ripe till then: but in this state they are, of course, unable to bear exportation. The chief part of the export takes place in November and December, and a small number are shipped in January: if the fruit shipped so late as this happens to be long detained on the voyage, the greater part of it arrives in England in a state unfit for use; but, if the voyage be short, this is the finest fruit that comes to the English market.—*Inglis's Spain.*



VEGETABLE FOOD.

IN the early part of the reign of Henry VIII. not a cabbage, carrot, turnip, or other edible root, grew in
a 5

England. Two or three centuries before, certainly, the monasteries had gardens with a variety of vegetables; but nearly all the gardens of the laity were destroyed in the wars between the houses of York and Lancaster. Harrison speaks of wheaten bread as being chiefly used by the gentry for their own tables; and adds, that the artificer and labourer are "driven to content themselves with horse-corn, beans, peas, oats, tares, and lentils." There is no doubt that the average duration of human life was at that period not one-half as long as at the present day. The constant use of salted meat, with little or no vegetable addition, doubtless contributed to the shortening of life; to say nothing of the large numbers constantly swept away by pestilence and famine. Till lemon juice was used as a remedy for scurvy amongst our seamen, who also are compelled to eat salted meat without green vegetables, the destruction of life in the navy was something incredible. Admiral Hosier buried his ship's companies twice during a West India voyage, in 1726, partly from the unhealthiness of the Spanish coast, but chiefly from the ravages of scurvy. Bad food and want of cleanliness swept away the people of the middle ages, by ravages upon their health that the limited medical skill of those days could never resist. Matthew Paris, an historian of that period, states that there were in his time twenty or thirty hospitals for lepers in Europe.—*Working Man's Companion. No. XIII.*

THE APPLE.

THE apple-tree was first introduced into England in the reign of Henry VIII. by Leonard Maschal, or Marshall, who, according to Fuller, "brought them from over sea," and planted them at Plumstead, in Sussex, a small village on the north of the South Downs, near the Devil's Dyke. A correspondent writes "that

Poynings, not *Phumstead*, is the name of the village alluded to," which seems very probable.—*Baxter's Library of Agricultural and Horticultural Knowledge*.

CHOLERA.

IN our former numbers we have laid before our readers several communications on the subject of the cholera morbus ;—for as this disease had reached the north of England and Scotland, there was great reason to apprehend that it would shortly spread through the whole of the kingdom. It has indeed now come much closer to us. For a long time we read, in the newspapers, the accounts of the progress of the disease at Sunderland, Newcastle, Shields, Musselburg, and many other places in the northern part of our island :—*now* there is a daily account given of the progress which the disease is making at Limehouse, Rotherhithe, Southwark, Lambeth, and other places on the river, close upon the borders of London. We have great reason to be thankful that the progress of the disease is slow, so much so, that, (though it is possible that it may spread throughout all our land) we may still hope that it will be restrained in its progress by the mercy of Providence, and not be suffered to desolate our island.

A reflecting Christian is anxious to turn every event to a good purpose,—for he feels fully assured that God intends every thing that occurs for the good of his people. If disease, or the fear of it, should excite Christians to greater watchfulness,—or should alarm unrepenting sinners from their evil ways, by convincing them that they may be called away in a moment,—then will such visitation be productive of a most beneficial effect : and the truth is, that we are so apt to be forgetful of our everlasting interests, that we have need of such visitations to lead us to think seri-

ously of our latter end, and to ask ourselves whether we are in a fit state to be called to stand before the bar of eternal justice. No man can stand *there* on the plea of his own merits. Let every man then ask himself whether he has, from his heart, accepted the offer of *mercy* held out to him in the Gospel?—whether he has fled for refuge to the Saviour who died for him?—and whether, having sought pardon for his transgression of the *law*, he seeks protection under the mercy revealed in the *Gospel*; whether he puts his *whole* trust and confidence in the mercies of his Saviour?—whether he is in truth at peace with God through Jesus Christ? Thus alone can he find comfort. And lest he should be resting on a false comfort, let him proceed to examine himself, with all humility, to see whether, having sought the *comforts* of the Gospel, he is desirous of living by the *rules* of the Gospel;—for it must be remembered, that a true Christian who seeks for *pardon* through the Son of God is always, at the same time, desirous of *sanctification* by the *Spirit* of God:—these must go together. “We must all stand before the judgment-seat of Christ,”—and therefore we must seek to be prepared for it, by living according to God’s will,—and, that we may do this, we must seek for the guidance of God’s Spirit to lead us in the right course.

If we are thus living a life of watchfulness, which to the true Christian is a life of pleasantness, we may receive, to our great and endless comfort, all those gracious promises of forgiveness of sins through a Saviour’s merit, which are given to them, that with hearty repentance and true faith turn unto God.”

With respect to the disease which has called forth these remarks, as its progress in England has been but slow, many persons are inclined to treat it with levity, as if it were never likely to come near them;—and they are heard to say, that they “can see no necessity for altering their manner of life on account of this disease, and that they intend to live just as if no such

disease were threatening them." A very grave Christian person has said, that "he quite agreed with them;" which remark has greatly surprised many persons, who expected to hear an earnest Christian speak a very different language. It is plain, however, what was meant—"that we ought *always* to live in a state of preparation, for that we are *always* liable to be cut off by the stroke of death, whether the cholera be amongst us, or whether it be not:—that a true Christian will not depend on outward circumstances to urge him to watchfulness, but that he will always see reason enough to live by the advice of his Lord and Master, who says to him, at *all* times, "Be ye ready, for in such an hour as ye think not, the Son of man cometh."

Those, however, who are *not* in this state of preparation, who are *not* living a life of faith and watchfulness; who do *not* look to their Saviour's merits as the ground of their confidence, and who do *not* seek, in all things, to *know* and to *do* his will,—if they, with God's warnings before them, still go on in their contempt of him,—they will thus show a spirit of rebellion against that God who has given them one more call to repentance.

The true Christian well knows that the issues of life and death are in the hands of One who will "never leave nor forsake" those who put their "whole trust in Him."

V.

ON THE FAST-DAY.

MY COUNTRYMEN,

WE are called upon by the highest authority of the state to humble ourselves under the mighty hand of God, to examine and confess our sins, that the sore judgment of the Almighty may be removed; or that a severer punishment may not fall on us. At such a time, a few minutes' consideration may not be unprofitable. Behold the rod; and *who* hath appointed it; and for *what* particular purposes.

As a nation, may we not expect to drink of the cup of affliction? If other people are punished, why should we escape? As a nation we have had ten times ten talents; but what suitable improvement have we made? Are we a nation fearing God and working righteousness? Are not many of the great confident in their riches, abusing them to purposes of luxury, indulging in the lust of the flesh,—and forgetting God?

Are not too many of the poor discontented and repining; envying the rich, and violating all the right of property, “rejoicing in iniquity,” listening to those who would lead them to become the instruments of discord and violence? Are not too many the slaves of drunkenness, neglecting and abusing their own families? How many are constant at the alehouse and never in the church!

We profess a supreme regard for the *word* of God, but how does it influence our conduct? How few in earnest accept from their hearts the offer of salvation through Christ! How few make his word the rule of their life!

Does not the spirit of false philosophy induce men to sacrifice truth, and principle, and conscience, to expediency, arising from the love of the world, looking upon time as every thing, and eternity as nothing; loving things present, and sacrificing all to obtain the favour of mere man, and the applause of an ill-judging world?

The judgments of the Lord are in the world, but have we learned righteousness, by examining our motives, by sincere repentance and faith, by humiliation and amendment? *He* calls, but do we hear? *He* exhorts, but we are otherwise engaged: the trifles of time, the misconceptions of folly, the perverseness of self-will, engage and delude the mind of man.

The cup of trembling is prepared, but if this does not effect our cure, may we not expect a severer judgment? God does not willingly afflict the children of men: he does it for their good. If a gentle medicine

does not cure us, we must expect a draught more bitter and severe; from falling into the hands of God we may fall into the hands of men: and then we shall certainly find that the "tender mercies of the wicked," that sharp sword of divine vengeance, are very "cruel."

Would we escape, we must flee to the *refuge* which is set before us, in our Saviour Christ. We must approach him in self-examination, sincere repentance, deep humiliation, earnest prayer, faith, and meekness. He will bring us near to our God, and God will come near to us in the influence of his grace, in the light of his countenance, and the brightening of our prospects.

W. A.

QUESTIONS ON THE PROPHECIES RELATING TO THE COMING OF OUR SAVIOUR.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I SEND you a set of questions which I have used in a very large school as a *Christmas* Catechism; but, as that season is now past, it may be more useful as a Catechism of *Prophecies*. Such questions are calculated to make young people *think*,—and perhaps their teachers. If too long for you, they may be divided into two or three.

I am, &c.

W. A.

1. Was the Saviour long expected?
2. Which is the first prophecy of a Saviour?
3. What was the promise to Abraham?
4. How long was it from the creation of the world to the call of Abraham?
5. What is meant by the call of Abraham?
6. Was the promise renewed to Isaac?
7. What prophecy did Jacob utter relating to the coming of a Saviour?

8. Has the sceptre departed from Judah ?
 9. Under what power did the Jews fall ?
 10. Do they still retain the distinction of tribes and families ?
 11. What was the prophecy of Moses relating to a Saviour ?
 12. How long was this after the death of Jacob ?
 13. In what manner was Jesus Christ like unto Moses ?
 14. What was the peculiar character of Moses ?
 15. What was the prophecy of Job ?
 16. What was the prophecy of Balaam ?
 17. What was the length of time between Moses and David ?
 18. What were the prophecies of David concerning the incarnation, birth, character, sufferings, resurrection, and ascension of Christ ?
- W. A.

(To be continued.)

If the above questions are well considered, a great deal of Scripture knowledge may be gained, even though the young scholar should not be able to make out the answer to every one of the questions.—In some copies of the Bible, the dates are given on the margin ; and a great deal may be learned by consulting the marginal references. The argument from prophecies becomes of far greater importance when we consider the times at which they were given,—and that there was a regular series of prophecies relating to our Saviour from the fall of Adam till within less than 400 years before the coming of our Lord into this world.—Our young readers know that from the creation of the world to the coming of Christ was 4004 years.—ED.

THOUGHTS FOR MARCH.

"The Spring, she is a blessed thing;
She is the mother of the flowers;
She is the mate of birds and bees,
The partner of their revelries,—
Our star of hope through wintry hours."

HOWILL'S LAYS OF THE SEASONS.

Most cordially do I agree with the poet; spring is indeed a "blessed thing," and should raise our minds to grateful feelings, shown best in obedient conduct to the Giver of all good. The month of March has every right to the much-loved title, the hope-awakening appellation, of Spring. The 21st of the month is the vernal equinox; which word, "equinox," means that as the sun then rises and sets at six o'clock, the days and nights are *equal*: *vernal* is only another word for *spring*.

We have now the "high authority" of the almanac for rejoicing in the season of birds and flowers; and one flower especially March may boast, the violet: the *real* sweet violet is now in its pride; but pride is a wrong word for so meek a thing as a violet—the very emblem of meekness, but not the less admired for its modest bearing; no, we delight in it the more. We value it more highly, just because it is not seen too much,—another lesson to be learnt from a flower. Even the little violet can preach:—well would it be if its instruction were heeded. Perhaps it would be difficult to define the pleasure afforded by the "first violet;" it is a simple healthy enjoyment belonging peculiarly to youth, and yet not to be despised by the grown up part of the world; indeed those are the happiest people who, in the mid-day and the decline of life, have their minds so pure, that the simple gift of a bunch of early violets is still a pleasure, awakening youthful recollections,—for intimate is the connexion between childhood and this sweet flower. To the unobservant, a violet is nothing but a violet; not so to the

well-versed in this treasure of floral beauty. The curious in violets know there are three or four varieties—the rarest found, the most valued; but none sweeter than the white.

The wild daffodil is another March blossom, not common in all countries, but growing freely, where it likes the soil. The country people call them Lent lilies,—a good name, for they are in season during the spring fast of Lent. The high winds now rob the yet leafless trees of many a branch;—the cottage child goes forth to gather the spoils of the storm. And now let me *think* a word of advice to my Cottage Friends. Take no more than the refuse wood; in short, take no branch, no twig, which you would not take if the owner were looking at you: what more you carry away you steal, and then farewell all innocent pleasure;—the violet will bloom in vain for you; “the thrush from his holly, the lark from his cloud,” will vainly call you to join in their song of praise. From little, you will get to more:—you begin by stealing wood, you end your days by wood—a gallows. But no, this train of thought is too dreadful. I will hope better things, and turn to the more pleasing anticipation that a dry March may prepare the way for a good harvest, and that honest labour may be blessed to you, here and hereafter.

F.

ON THE EPISTLE FOR THE SECOND SUNDAY AFTER EASTER.

1 Pet. ii. 19.

If we turn to the chapter from which this portion of Scripture is taken, we shall see, that the exhortation we are now to consider is addressed more particularly to servants; to those servants especially who have masters not always disposed to treat them with kindness, or gentleness, and who, from an infirmity of temper, often blame them without sufficient cause. That this is a most trying and difficult situation, St. Peter

readily admits ; but the high praise which he bestows on those who keep themselves from sinning, either in word or deed, when so much provoked to anger, is an encouragement to all whom God has seen fit to place in circumstances so trying, not to suffer themselves to be surprised into any unguarded or disrespectful expressions of resentment. If the person thus wrongfully accused is conscious of his own innocence in the present instance, and has, moreover, always made it his study to approve himself a faithful and obedient servant, not with eye-service, as pleasing men, but with the desire thereby to please God, he has the delightful assurance, that his Heavenly Master, "with whom is no variableness," will be his friend, will bring him out of his unmerited affliction, and establish his character for fidelity and submission still more firmly in the opinion of his earthly superior, who will thenceforward feel regret for having unjustly treated him, and will be anxious to make him all the reparation in his power. His silent and respectful forbearance will have more effect in altering the erroneous opinion his master had formed than the most convincing proofs of his innocence could have, if those proofs were urged with passionate and rebellious language. "A soft answer turneth away wrath, but grievous words stir up strife."

Yet these are but inferior considerations when compared with the one great obligation under which, as Christians, we are all (whether masters or servants, princes or peasants, young or old) commanded not to render evil for evil, or railing for railing. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven," *Matt. v. 10*. Bear in mind that you are a Christian, and that the Captain of your salvation, "who knew no sin," was publicly accused as a malefactor: he who "spake as never man spake" was called a blasphemer: he "who went about doing good" was termed a friend of publicans and sinners: and can you bear his name,

and yet refuse to follow in the steps he trod? You can never suffer what he suffered; or, if you could, it would not be an undeserved suffering, as his was; for you are a weak and sinful mortal, daily transgressing against your heavenly Master; while he submitted in all things to his Father's will, and did always such things as pleased him. O let your proud rebellious heart be humbled in the dust at the thoughts of your vast, your immeasurable distance from the perfection of this great example; and say, whenever you are tempted to turn again in anger at a false accusation, "My Lord and my God was reviled, yet he reviled not again: and shall I impatiently murmur when I am rebuked? he committed himself to him that judgeth righteously: let me then leave my cause in the hands of my merciful Father, who knoweth and will one day reveal all the secrets of the heart. Far heavier punishment than this I deserve from God, as the just reward of my evil deeds, yet he has pardoned me, for the sake of my Blessed Saviour, who bare my sins in his own body on the tree. Let me, instead of repining at the wrongs I receive from others, deeply and heartily repent of those sins, by which I have so often offended him, and grieved his Holy Spirit. Let me resolve, by his grace, to die daily unto sin, and live unto righteousness; to be no more as a sheep going astray, but gladly and thankfully return to the only good Shepherd, who will, after death, lead me and all who have faithfully followed him to those green pastures and waters of comfort, which are at God's right hand for evermore." L. S. R.

ALLOTMENT OF LAND TO THE POOR.

ON the 2d of February a meeting took place in the parish of Hughenden, attended by most of the principal occupiers of land, to take steps to procure portions of land, from an acre to a quarter, to be let to labourers

desirous of renting them. Several labourers made application, and nearly all the occupiers of land present expressed their determination to let their poorer neighbours sufficient land for the present year; and at the same time came to a resolution to unite in an endeavour to put the cottage allotment system on a *permanent footing* in the parish, for future years, either by procuring the offer of land already enclosed, or by obtaining the requisite consent for appropriating for the above object, under proper regulations, parts of the extensive waste lands which the parish contains. It should be observed, that the population of Hughenden is exceedingly scattered, and the land of a kind by no means eligible for spade husbandry, consisting, for the most part, of flint and clay firmly bound together; notwithstanding which, the men showed the greatest willingness to undertake its tillage; and in one small field, where the system has been tried for one year, it has been attended with the fullest success, and given the highest satisfaction to the tenants.—*Bucks Herald.*

DRUNKENNESS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

THE crime of drunkenness has been so fearfully common in this and almost every other parish in England, that, as a national sin, it cries aloud for national punishment. To avert, therefore, the vengeance of Heaven, by endeavours to check its further progress, is the duty of every well-wisher of his country. I send you herewith a hand-bill which I have caused to be circulated very widely; and, as I think it may be of service to other parishes, I shall feel obliged by your inserting it in your most useful little miscellany, that other clergymen may be enabled to have copies struck off, and distributed among their neighbours. It is taken from

an old book, entitled, "God's terrible voice in the city:" a book written at the time of the plague and fire in London. If you approve of the accompanying selection, I will send you other extracts hereafter, equally striking, on other prevailing sins.

I am your occasional contributor,

C. T. C.

Rectory, ———,
Feb. 1, 1832.

" TO ALL WHOM IT MAY CONCERN (AT TIMSBURY)."

" Drunkards! turn from your evil ways—overcharge not yourselves with excess, where God allows you enough for use. 'Wounds' and 'woe' are the consequence of excessive drinking. *Prov. xxii. 29.* This sin may be sweet and pleasing to the eye and appetite, in the temptation; but it will wound and sting the conscience, worse than an adder or serpent can do the body, in reflection. God hath put *bitterness* into the cup by his *judgments*, and will you drink as deep as before? Are you resolved to taste the dregs that lie at the bottom? The cup hath *poison* in it—*foul poison*, and will you drink of it still, though you *murder and destroy your souls for ever* by this sin? The cup hath *wrath* in it—the wrath of an angry God; and is it good for you to drink of the wine of God's wrath? *Drunkenness* has been your *sin*, and if you go on, God threateneth that *drunkenness* shall be your punishment:—*Jer. xiii. 12.* 'Speak unto them this word, thus saith the Lord, every bottle shall be filled'—drunkards like this very well; they are very well pleased that their bottles shall be filled—that they may empty them; but understand the meaning of the two next verses, 'Thus saith the Lord, I will fill all the inhabitants of the land with drunkenness, and *I will dash them one against another*, even the fathers and sons together; *I will not pity, nor spare, nor have mercy, but destroy them.*'

“**Drunkards !** you reel and fall sometimes with your sin : God will make you reel and fall by his judgments, and dash you one upon another ; yea, dash you in pieces, and destroy you without pity or mercy !!! Will you not forbear your cups and excesses ? God will put a *cup of trembling and astonishment* into your hand—he will put *gall* and *wormwood* into your cup, and make you taste the bitter effects of this sin. If he do not severely scourge you for this sin *here*, he will be sure to torment you for this sin *for ever*. Turn ye, drunkards, from your evil ways ; turn from your sin by *repentance* ; weep and mourn for all your sinful mirth and jollity ; and take heed of returning to your sin again, like the dog to his vomit. *Avoid* the *occasions* of this sin ; *shun* the *company* of such as have been your tempters ; take heed of coming into the *places* where you have been drawn in to commit it : make a covenant with your feet, that they may never lead you out of the way of God into such places where you have been so often overtaken ; curb and restrain your appetite ; take some kind of holy revenge upon yourselves ; deny yourselves some things which are lawful in themselves, *because occasions of sin unto you* ; and instead of filling yourselves with wine, or strong drink, labour to be filled with the *Spirit*, and by *the Spirit to mortify this*, and *all other deeds of the body*, and rather let the wicked wonder at you, and speak evil of you, for *your sobriety*, than God hate you, and bring destruction upon you, (and your families) for your *intemperance*.”

SELECTIONS FROM DIFFERENT AUTHORS.

THE following extracts were sent by J. S. B.

He deserves not commendation, that for being commended grows proud : every good thing a good man speaks of me shall, like the blast of a trumpet in war, incite and encourage me to a closer pursuit of some

more noble virtue ; not blow me up in a higher conceit of overprizing my own weakness. So, while some speak well, let *my* deeds exceed *their* tongue. I had rather men should see more than they expect, than look for more than they shall find.—*Feltham's Resolves.*

The argument used against *fretfulness* by the Psalmist deserves to be well fixed in our minds ; and indeed, if it were so, we should need no other argument ; “Fret not thyself against the ungodly,” &c. “FOR they shall soon be cut down like the grass,” &c. *Psalm xxxvii.* Who could envy a flower, though ever so gay and beautiful in its colours, when he saw that the next stroke of the mower would sweep it away for ever ?—*Bp. Horne's Essays.*



EXTRACT FROM THE PUBLIC NEWSPAPERS.

DEATH FROM DRINKING.—An inquest was lately held on the body of James Reid, who died in a station-house, while in a state of intoxication. The jury returned a verdict, that the deceased died from excessive drinking.



TO CORRESPONDENTS.

We have received the communications of *Sp—; G.M.; A.A.; C.S.R.; C.J.C.; F.; S.L.A.; I.C.; E.; Sarum; J.H.D.; W.A.; Laicus; A Worcestershire Correspondent; C.K.; N.H.D.; J.T.H.; A Regular Subscriber; N.S.R.; J.W.; O.; S.W.*; and another paper from *W.A.*; with several anonymous papers.

We beg to state to our correspondents who request the *Editor* to order copies of the “*Visitor*” to be sent to them, that this is a very circuitous mode of proceeding, as the *Editor* may be, at the time of receiving the letter, some hundred miles from London. Applications of this nature should be addressed to the *Publisher*: the simplest method, by far, is for persons residing at a distance from London to give their orders through their country bookseller.

A correspondent asks whether “*John the Footman*” is to be had as a separate tract? We believe not; it came to us in manuscript; but it would make a most excellent tract, if the author, who is unknown to us, should see fit so to publish it.

We have just received a note from the unknown writer: he wishes the sentence, in page 50, “if it is by his *help* that we are saved,” to be altered to, “if it is by his *help* that we do any good.”

THE

Cottager's Monthly Visitor.

APRIL, 1832.

FAIR AND FALSE; OR THE STORY OF THOMAS KENCHIN.

It was on one of those brilliant days in the month of June, in which the earth seems to wear a smile of joy, when sickness lifts up her languid head, and even sorrow forgets to grieve, that I bent my steps towards an abode where joy seldom enters, and where sunshine is unknown, the abode of sorrow or of guilt—a prison. Thomas Kenchin, the young man I went to see there, had been, about ten years before, well known to me; and his light-heartedness and good-humour had, indeed, made him a sort of general favourite. I had since lost sight of him, and had almost forgotten his existence, when I was called on to visit him in the prison of —, where he lay under charge of firing the ricks of a neighbouring farmer. As I entered this abode of sorrow, the gloom and dreariness of the place seemed to resemble its wretched inhabitants; but when I reached the cell where Kenchin was confined, all other thoughts passed away, as I looked on him, and saw the havock which guilt, not time, had wrought: the ruddy hue of health was gone, and in its place was that pallid, haggard look, which crime, rather than sickness, gives; his frank and manly expression of countenance was exchanged for the troubled look of fear and shame, and his merry laugh for the scowl of fierce despair.

The following short history of his life, which I drew up from his own statements, and those of his friends,

NO. 4.—VOL. XII.

H

may, perhaps, through the Divine blessing, prove useful to some. Thomas Kenchin was the son of decent, respectable parents, who had been born and grown old in the village of Preston in Gloucestershire: he was brought up to labour, and, at nineteen years of age, he was one of the best workmen in Mr. Latham's large farm at Preston.

The neighbours would often speak of him as a credit to his parents; "but no wonder," they would add, "for he has been so well brought up." Yes, Thomas Kenchin was, indeed, what is called by many, "thoroughly well brought up." Now, if you wish to know what half the world, alas! calls being "well brought up," I will tell you, by describing the education of Thomas. As soon as he could understand any thing, his parents taught him to repeat a prayer night and morning; but, as they took no pains to make him *feel* or *understand* what he prayed for, this was little better than a mere idle form: they taught him, too, to read; and, as he grew older, they always made him read two or three chapters in the Bible to them every Sunday; but, as they never talked to him about what he read, or tried to explain it to him, it was of very little use to him. They scarcely ever talked to him about Jesus Christ, or told him how much we should love him who has so much loved us, and how we should show our love to him, by trying earnestly to please him: but, as he grew up, they talked to him often about the *shame* it was to follow bad courses, and what a *disgrace* it was to be drunken and idle,—and how that vice led to poverty and ruin,—and that he should always work hard and try to keep himself, and not to burden the parish. Now all this that they told him was very true and right; but they forgot to tell him another great truth, which is, that there is but *one* principle that can overcome the world, and keep us from its temptations and its sins; and that principle is *faith*, leading us to the love of God, through Jesus Christ.

Thomas's parents had strongly urged him not to

marry early, but to lay by something beforehand: and this he resolved to do; but, not many months after his parents' death, he became acquainted with a nursery-maid in a neighbouring family, and engaged himself to marry her: and though resolving at first only to engage himself,—in less than six months he married her: He was only twenty-one, and his wife rather younger; and between them both they had little more than enough to pay the marriage expenses. What but hopeless poverty can come of such early marriages!

For four years after his marriage, Thomas continued to be a steady workman, and to bring his wages home to his wife: his wages were not high, and Mrs. Kenchin had resolved, when she married, to earn something herself, by going out to char; but she “reckoned without her host,” as the saying is; for she forgot that the cares of a family would probably prevent this;—and so it proved. At the end of four years, Kenchin found himself the father of three children, all of them depending on him alone for support. The last winter, too, having been a hard one, he had got rather backward in his rent, and a trifling rise also in the price of flour added to his trouble. Kenchin had been a cheerful, contented man, when things went well with him; but, when trouble came, he was unable to bear up against it; for he was without the only unfailing support—true religion. His wife was much like himself in this respect; so that when he complained of the evils of poverty, and the hardness of the times, she had no comfort to offer: and Thomas did complain much and often, quite forgetting that he had brought these evils on himself, by marrying so early, and before he had laid by any thing. There is an old saying, that “when poverty comes in at the door, love flies out at the window:” and this proved the case with Thomas Kenchin: he had loved his wife when things went on smoothly; but his love for her, like the rest of his feelings, was not strengthened by any religious principle, and could not therefore stand the trial of adversity: he grew

surly and rough in his manner towards her, and made the evils of poverty worse by complaint and ill-humour. Thomas had always been a sober young man; for his parents had talked so much about the disgrace of drunkenness, that he would have been ashamed to be seen at an alehouse.

He had always, too, kept his church; from habit, however, not from a feeling of the privilege and importance of so doing; so that when poverty overtook him, and his clothes became old and ragged, he was ashamed to go, and had no motive strong enough to overcome this shame. In this kind of sullen, reckless mood, he wandered out one Sunday afternoon, when every one was at church, and sat himself down on a bank near the field where he was accustomed to work, musing on his "hard lot," as he called it. He had not been seated there long, when he was accosted by a man of the name of Hayden, who had lately come to the village, and worked at the same farm with Kenchin. Hayden was a man of some talent, but quite without any principle; and, though a skilful workman, and able to earn good wages, he spent in drinking and riot more than he earned, and was therefore always in distress, and complaining of the hardness of the times. I have seen this man often; and in the desperate and reckless expression of his face, I thought that I could read the character of one who "feared not God, nor regarded man." He greeted Kenchin in a hearty, friendly way; and taking his pipe out of his mouth, he stretched himself by his side on the bank, and began asking him how the world went with him. "Badly enough," answered Thomas; and then began to tell him all his troubles. Hayden listened with kindness to all he said; but, though he seemed to wish to comfort him, took care to remind him that he had worse still to look forward to, as winter was coming on. "I wish I could help you, with all my heart," said he; "but the fact is, I am almost as badly off as yourself. Well, this is a strange world we live in: the hard-

workers starve, and the idle grow fat on their labours." As he said this, he pointed to the clergyman of Preston, who had just left the church, and was passing at a distance: "what right has that man to take the tenth of these fine fields? those vile tithes eat up the fat of the land." "Why really now, as for that," replied Kenchin, "I am no scholar, but I well remember that I used to hear my father say, that we had no more reason to grumble at paying tithes, than at paying our landlord the rent for our cottages: he said, that the clergy had as good right to the tithes, as the landlord had to his rent; and that if there were no tithes, the farmers would be none the richer, as the landlord would only ask the more rent on that account." "Well, well, hang the farmer and the tithes too," said Hayden, impatiently; "I am glad to see you are so contented to starve, and can bear to be oppressed, and kept down so patiently." "Starving I am, sure enough; but what can I do? and as for being kept down, I don't know what you mean." "Well, meet me at the Compasses to-night, and I will tell you what I mean; for now I cannot stay any longer." Kenchin hesitated, he never went to the alehouse, and he had now a kind of feeling within him (a gracious warning, doubtless, from God's Holy Spirit) that his going there would place him in temptation's way, and lead him on to evil.

"What are you afraid of?" asked Hayden, with a laugh: "pluck up a heart, man, and meet me to-night, and I will treat you."

Thomas did not possess that true courage, which enables a person to stand a laugh: after a little more jeering and pressing, he consented to meet Hayden at the Compasses: they then parted, and Hayden turned towards his home. It was a fine autumnal afternoon, and the villagers in their Sunday clothes were enjoying the last rays of the setting sun: some of them, we will hope, thinking with love and gratitude of him, who made the sun to shine, and to enlighten and warm us,

and who also offers us the Sun of righteousness to enlighten our hearts.

Gloomy and discontented; and in his working clothes, Thomas turned down a retired lane, wishing to avoid every one: he had not gone far when he saw the old clergyman advancing at the other end of the lane. Kenchin would have turned aside to avoid him, but there was no time for this, so pulling his hat over his face, he tried to hurry on; but Mr. Newland stopped him, and kindly talked to him about his neglect of the Lord's day—that day so joyful to all true Christians—when he who had died for our sins rose again from the dead. Kenchin heard him in sullen silence, but the good minister did not let him go till he had given him much good advice; and had warned him to shun bad company, and especially to avoid Hayden. “I know him well, Kenchin; he is an evil and designing man, who would lead you on to your ruin: but listen not, I intreat you, to his councils; and pray to God earnestly to deliver you from the temptation of his bad example.”

Mr. Newland added more, on the duty and necessity of constant prayer, and then left him.

Of prayer! But Kenchin had never prayed; had never been taught to pray: he had indeed been taught by his parents to *repeat* a prayer, but they had been satisfied by his *saying* it night and morning, and had never tried to make him know and feel the benefit and blessing of prayer poured forth from the heart; and now, therefore, the advice of Mr. Newland was to no other purpose than to make him more gloomy than before. He thought of what he had said about Hayden, and half resolved never, after this evening, to meet him again: but still for this evening he had promised, and he loitered about till the time that they were to meet.

As he approached the Compasses, the sound of riot and laughter met his ear; of such laughter (he had heard) the end is heaviness; and he paused for a mo-

ment ere he entered a place which proves fatal to the temporal and eternal happiness of so many. Had the pause been used for a silent prayer, that he might be enabled to turn aside his steps from evil, it had been a blessed one ; but this was not the case.

Hayden seemed the chief talker as he went in, but he broke off abruptly on seeing Kenchin ; and, welcoming him, he called for some spirits, and kept plying him pretty freely. He then began again their conversation of the afternoon : long and much did he talk of the evil days that had come on them, and grumble at the approaching winter, when food would be dear, and work slack. Here are we slaving all day for our miserable pittance, thinking ourselves well off if we can get work any how ; while the 'squire is rolling along in his carriage. And how is he better than we are ? Kenchin might have answered, that it was God's will that in this world there should be a difference in people's conditions ; and that God had appointed it to be so for the good of us all ; and that in another world all such inequalities would cease. But Thomas had never been accustomed to think about God's ways, and he knew not what to answer. They continued drinking and grumbling for hour after hour ; and Thomas, for the first time in his life, returned home to his wife in a state of intoxication. He awoke next morning to a keen sense of shame and remorse ; but shame is not repentance ; it seldom leads to that renewal of the heart which makes a man desire to forsake *all* sin, although it *may* keep him, for a time, from the *same* sin : for a time Kenchin avoided Hayden, and kept away from the Compasses.

Things went on in this way ; when, one Saturday evening, after Mr. Latham had paid Thomas his wages, he told him that, next week, he must lower the men's wages, and could only afford to pay them ten shillings a week. Filled with anger, Thomas left Mr. Latham, and turned towards his home. If we neglect to seek the presence of the good Spirit, the evil spirit will be

sure to *seek us*. Kenchin had not gone far when he met Hayden, and soon told him the story of his wrongs. Hayden shewed great anger at what he told him; "but keep up your heart, man," said he; "these things won't last long; they that now ride in their carriages will soon change places with us, and trudge along as we do; and they who now eat of the fat, and drink of the strong, will soon be forced to let us come in for a share." "Ah! so you told me when last we met, and it may be so, for what I know; but you and I shall be dead and buried first, perhaps: you promised, too, to shew me why things went so badly with us, but you never kept your word."

"Just step with me into the Compasses for half an hour, and I'll make it all clear to you."

"And now," said Hayden, when they were once more in this scene of iniquity, "I will tell you why we are so starved and pinched:—why, is it not because wages are so low, and work so slack? Yes, to be sure; and what makes all this, but those vile machines: why I remember, when I was a boy, there was hardly a thing done in the way of labour, that was not done by men's hands; and now we have got to such a pass, that we have even machines for hay-making; and is not this the way to make the rich richer, and the poor poorer?" "Well now, I never thought of that, to be sure," said Thomas. "But can you deny it?" asked Hayden. "Mr. Latham, for instance, grows rich; for instead of employing fifteen men, he has not now above half that number; and we, whom he throws out of employ, starve." "Well, that's true to be sure, and a shame it is; but what's the good of talking about it? talking won't mend it." "No, but I'll tell you what will." "What?" "Why, if I had a few lads of spirit to join with me, I would burn every machine within ten miles round." "Burn the machines?" "Yes, why not? why not do justice to ourselves, and to hundreds of other poor bodies besides." Hayden added much more; and did not let Thomas go till he

had made him thoroughly discontented with the present state of things.

As Thomas walked home he saw at a distance the venerable clergyman, Mr. Newland, walking with a poor man of the name of Walters, who lived near him; but they were in earnest conversation, and Kenchin passed unnoticed: it might have been well for him had he joined them; for they were talking on the same subject that he and Hayden had just been discussing. Walters had been saying that he heard every one complain of machinery; and that it was, he was told, the use of machines that caused all the distress. To this Mr. Newland had replied, "Suppose, Walters, I were to put you in a way of cultivating your land so well, that instead of getting your present scanty profits, you should gain two hundred a year, what would you do?" "Why, Sir, in the first place, I would bring that field of mine that joins your's into better cultivation, by laying out more money in draining and manuring it; and then I would rent that clover field beyond it, for I should then be able to pay a man or two to labour with me." "Well, then, you have answered your question for yourself: you say that the use of machines causes the distress of the country; but how can that be? for the use of machines enables the farmer to make greater profits, to earn more, in short, because machinery is cheaper than labour; and these his greater earnings enables him to cultivate his fields better, and to employ more hands in the end, though in other ways; so you see that, in the end, the poor are no losers, but rather gainers, by the use of machines. But some foolish people complain because we are not all equal, and because some possess large sums of money, (capital, as it is called), whilst others are starving. But suppose all this changed; suppose every kind of property to be equally divided between every one; what would follow? why, universal misery and famine; land would be but half cultivated; there would be no manufactures, because no one would be rich enough to set them on

foot; and, in short, it would soon be a country of beggars." "But what then, Sir, causes the distress, if machinery does not; for surely you must allow that these *are* hard times." "They are; but what makes them so? Why, you are yourselves often the cause of the distress you complain of. You marry when you are too poor to maintain a family, and yet so young that you are likely to have a large one. Then, you never try to lay by in the summer any thing from your earnings, which then are generally greater, and your expenses less: and thus it is that you make, in part, the evil you complain of." Walters was a man of much good sense; he saw the truth of what Mr. Newland said, and had the candour to own that he was convinced.

Meanwhile, Kenchin returned to his home; but, gloomy and silent, he sat pondering the whole evening on what Hayden had said. Well, thought he to himself, there *is* a way then of righting oneself, that's certain; and yet Mr. Latham has been a kind master to me, and I should not like to injure him; but I'll talk more to Hayden about this, and think no more of it for the present. But Kenchin, though he tried, could think of nothing else all the evening, and he was quite impatient till the next day passed away, and the evening came, when he could again talk to Hayden at the Compasses.

Here he mentioned to him his unwillingness to injure so kind a master as Mr. Latham. Hayden was too artful to laugh at his scruples; he, therefore, only replied, "Why as for that, I should be as sorry to injure Mr. Latham as you could be; but the fact is, we should really save him from ruin by burning those machines of his ourselves; for I know some that will surely do it if we do not, and *they* would not be content with burning the machines, but would burn his ricks too." I will not relate more of what passed this evening, nor can I mention many other meetings which they had at the Compasses. From these meetings,

Kenchin generally returned quite drunk; for though he had no money, the landlord unhappily let him have drink on credit.

Some little time after this, Thomas had a slight illness, which prevented him from working nearly half a week; and, to add to his distress, the landlord of the Compasses, being rather pressed to make up a bill, required him to pay his reckoning immediately. It was in this unlucky moment that he went out one evening to consult with his friend Hayden what he could do. He sought for him in vain in his usual haunts; and as it was now become quite dark, he was returning home, and had struck into a bye path at the back of Mr. Latham's farm. As he advanced he saw at the other end of the lane four men coming towards him: one of the party had a dark lantern in his hand, and they seemed to wish to avoid notice; for, on seeing him, they stopped, and seemed inclined to turn back. At this moment Kenchin thought he knew one of the party, and that Hayden was with them: he called him, therefore, by his name: on this they all stopped short, and Hayden came forward to meet him.

Kenchin, without giving him time to speak, began telling him how he had been looking for him every where, and what great distress he was in; and ended by asking him how he could possibly raise the money to pay the landlord of the Compasses. "I will tell you," replied Hayden; "but listen to me patiently. These lads are going to see ourselves and others righted, by burning the machines on Latham's farm. Join with us, and I will pay you down, this moment, what you owe at the Compasses. No matter how I came by the money; it was fairly come by; and he who gave it me will give me double when this deed is done."

Kenchin hesitated. He who hesitates in such a case as this is lost. He joined Hayden and his party. Before the morning dawned, Mr. Latham was a ruined man. Hayden and his party had meant only to fire

the machines ; but one of the party, who was in liquor, threw a burning torch at one of the ricks ; it soon spread to the rest ; and farmer Latham's property was all consumed. Hayden and three of the others were seized on the spot. Thomas escaped to wander about for three wretched days, haunted by fear and remorse ; terror driving from him a moment's rest ; and, when he got home, his wife (who knew nothing of his guilt) only added to his tortures, by repeating to him what her neighbours told her of Mr. Latham's distress, and of the utter ruin that had fallen on him and his young and helpless family. " Ah, Thomas," she would add, " we are poor, no doubt, and like to starve ourselves ; but I would rather starve outright, than have that night's work to answer for."

But Kenchin's fears were soon ended by dreadful reality : he was seized on strong suspicion, and sent to jail, where he remains till the sentence of the law is executed upon him. I love not to dwell upon scenes of misery, and indeed I could ill describe the despair of Thomas, or the agony of his wife. He never spoke to any one in the prison ; yet sometimes he was heard to mutter to himself, " fair and false ;" alluding, doubtless, to the fair speeches and false promises of Hayden. I will conclude this sad story by one observation, which is, that there is one safeguard, and *one only*, against sin, and that safeguard is *true religion* ; a religion not of forms or of words, but the religion of Christ, seated in the heart, and ruling the life : all else will fail in the hour of temptation, but that alone will be a constant support ; for of that alone it has been said, by him who cannot err, " that it overcometh the world."

M. Y.

NEIGHBOURLY KINDNESS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I MET a poor woman in my walk to-day, with a sack of coals upon her shoulder, walking stoutly down the lane, towards the abode of two poor helpless creatures, who, but for this kind act, would have lost the advantage of getting their fuel at a reduced price, for want of the means of conveying it. She told me the old people were very grateful, and wished they had any thing to give her: "but I am sure," she added, "I do not wish to be paid, I am very glad to be able to help them."

I consider this, repeated as it has been every Saturday through the winter, as no trifling act of charity, and it shews how much may be done by the poorest person, who is possessed of the spirit of Christian benevolence.

This poor woman is a widow, with five little children; and I know that she had walked eight miles in the early part of the morning, before she performed this kind act to persons no way related to her. I am continually delighted at the instances of kindness and benevolence that I meet with amongst my poor neighbours; and very striking are the lessons which they read to us. I am perfectly convinced that the more intercourse there is between the poor and those in a higher station, the better will be the opinion that each will have of the other. I often hear complaints of want of gratitude amongst the poor, and I fully believe that for a distribution of alms, that costs the giver neither time nor thought, their thanks will be found but cold: but where their concerns are entered into, and pains taken to put them in a way to assist themselves, their gratitude will be strongly excited, and much more so in proportion to the degree of inte-

rest taken about them, than the extent of the gifts bestowed.

I send you this little history, thinking you will scarcely consider it worthy of a place in your valuable book, but it will give you pleasure to read the account of this "cup of cold water which will in no wise lose its reward;" if given, as I believe this was, from that Christian principle which teaches us to love our neighbour as ourselves.

I am, &c.

Y.

DISTRESSES OF THE POOR.

THERE is no subject to which a humane man would be at all times, and particularly at the present time, more anxious to direct his attention, than the best method of relieving the distresses of the poor. Before the time of the Reformation, the poor found great assistance from the monasteries, which abounded in this country whilst the Roman Catholic religion prevailed. In many instances, indeed, a dependance on this regular provision had the effect of encouraging poor people to be idle rather than to work; and the consequence of this certainly would be, that they would always continue poor. Though, however, this charity was, in many cases, much abused, yet still it was the means of supporting many poor and helpless creatures, such as the sick, the lame, the old, and the blind, who had no power to support themselves. When these religious houses were done away with, at the time of the Reformation in Henry the Eighth's reign, the poor became great sufferers; and much of that church property, which had been used, in part, for the good of the poor, was taken away, and the poor felt this change severely. Charitable and christian-minded people were still willing to relieve the distresses of the poor; but it appeared to be a hardship, that the whole burden of

relieving the poor should fall on *them*, whilst many who were able, but not willing, to assist, were entirely freed from their share of the burden. Moreover, the poor themselves were found thus to be suffering, as their supply, of necessity, was uncertain, and much smaller than if *all* had borne a share. Hence, when the distresses of the poor had become great, the "poor laws" were made, in the reign of Queen Elizabeth, the daughter of Henry the Eighth. By these laws, the support of the poor was made to depend not upon any one class of persons, but householders were obliged to bear a regular proportion of the burden, according to the value of the house they lived in. And this seemed all fair, and thus a sum was to be raised sufficient to prevent any of the disabled poor from starving. And the reflection that there is this certain provision against the dreadful sufferings to which the aged and helpless poor would otherwise be exposed, must needs be a consolation to every humane mind. But still even this merciful provision has been much abused; for, as the truth is, that a man who cannot *get* work is as ill off as a man who is not *able* to work, the same laws, therefore, take his case into consideration; and, though the sum paid to each person from the poor-rate is very properly small compared to that which a man could earn by work; yet, when the poor man's family is large, the sum paid from the rates to every member of the family, often amounts to more than the hardest exertions of the labourer would supply. Hence many labouring people have chosen to continue on the poor-rates, and thus be supported by others, rather than to exert themselves honestly and industriously to supply their own wants: they have, therefore, taken very little care to seek for work: and, when once this habit of idleness has crept upon a person, he is very sure to be poor all the days of his life, even though he may be in the receipt of more money than he could earn by industry. We are not desirous of going farther into this subject at pre-

sent; but it is very plain, that whilst a great deal of distress has been prevented by the poor laws, a great deal has also been actually *caused* by them: so that many persons are of opinion, that the poor would be much better off if there were no poor laws at all, as is the case in other countries. We shall not attempt to give an opinion on this point, for it is a very difficult one. And, indeed, as far as laws go, the truth is, that no laws can prevent poverty: there always will be poor persons. Men's own folly and idleness and imprudence, will make many very poor and wretched: and there will be accidents, and sickness, and other afflictions, which will bring many to deep distress: and it will always be the desire of every humane man, as it is the duty of every man, to relieve distress as far as he is able. But nothing can be done unless the poor try to benefit themselves by their forethought, and industry, and good management. If all the property of this country were to be equally divided among the whole of the people to-morrow, it would not be sufficient to keep a family for a month. It is *working* that makes capital, and enables people to live. A labouring man who is at work all the week, has done something that will benefit his employer, and enable him to pay him for his labour; and thus he has made money, as it were, come out of the soil: and it is the same in the manufactory as on the soil. And then, if the working man, either on the land or at the workshop, fits his expenses to his income, he is not a distressed man, and is not so poor a man as he who has got an estate, but spends more than the rent of it.

The following table of expenses is taken from the *Globe* newspaper, and we strongly recommend the consideration of it to all whom it may concern.

ADVANTAGES OF TEMPERANCE.—Two glasses of gin every day, at three-halfpence a glass, cost four pounds eleven shillings and three-pence in a year; which would pay for—

	s.	d.		s.	d.	£.	s.	d.
A man's shirt	6	0	and Neck-handkerchief	1	4	0	7	4
Pair men's stockings	1	9	and Pair men's shoes . .	8	6	0	10	3
Pair women's ditto . .	1	6	and Pair women's ditto	4	0	0	5	6
Shift & muslin cap . .	3	8	and Flannel petticoat . .	2	6	0	6	2
Printed cotton gown	5	6	and Coarse cloth cloak	7	0	0	12	6
Full-sized man's cot-								
ton shirt	4	0	and Quilting waistcoat	4	0	0	8	0
Do. do. fustian coat	16	0	and Fustian trowsers . .	7	6	1	3	6
Pair large blankets	12	0	and Pair cotton sheets . .	6	0	0	18	0
							£4	11 3

V.

SELECTIONS.

(Sent by Sp.—)

A CHRISTIAN may enjoy a calm of inward peace, while he sustains the storms of outward trouble. If he enjoy the former, he may still expect the latter; if he suffer the latter, he may enjoy the former. There is no spring without its fall, no summer without its winter.

God works with means, though he could work without them. David went out against Goliath in the name of the God of Israel, yet repaired to the brook for his smooth stones. The sword of Joshua must go with the prayers of Moses, and the prayers of Moses accompany the sword of Joshua: had they fought and not prayed, they would have obtained no victory, because God will not be tempted.

Afflictions are not a consuming, but a refining fire, to the righteous.

It is God's blessing that maketh rich, and it is nothing but God's grace that can make riches to be a blessing. God blessed Abraham, and made his name great; God blessed Joseph, and made him ruler over all Egypt; and blessed Job when he gave him a great estate. But it was the *inward* endowment of these men that made their *outward* portion to be a blessing.

Grace is a gift which we always stand in need of, though perhaps we little think it; and plenty is a gift which we think of very much, though perhaps we little need it.

He that would be angry, and sin not, must be angry at nothing but sin.

Though the word of God be piercing as a two-edged sword, yet the perverseness of our nature does often turn the edge.

The first visible appearance of the Holy Ghost was in the figure of a dove, to teach us that the wisdom from above is first pure, then peaceable, gentle, easy to be entreated; and the fruit of the Spirit, love, joy, and peace. How can Christianity be other than a religion of peace and love, as being instituted by Christ the Lamb, and infused by the Holy Ghost the Dove. The Holy Ghost descended the second time in the shape of fiery tongues, to inspire with courage, boldness, and readiness of speech, that the apostles might openly rebuke vice, and profess the faith of Christ crucified.



THE WISDOM OF THE ANCIENTS; OR SELECT SAYINGS AND MAXIMS.

No. I.

NOTHING is more precious than time, yet nothing less valued.—*Bernard.*

Things past may be repented of, but not recalled.—*Livy.*

In childhood be modest; in youth, temperate; in manhood, just; in old age, prudent.—*Socrates.*

If you pursue good with labour, the labour passes away, and the good remains; but if you pursue pleasure with evil, the pleasure passes away, and the evil remains.—*Cicero.*

Idleness is the sepulchre of a living man.—*Anselm.*

Flee sloth; for the indolence of the soul is the decay of the body.—*Cato*.

When a man goes out, let him consider what he is to do: when he returns, what he has done.—*Cleobulus*.

Prefer loss to unjust gain.

Praise not the unworthy on account of their wealth.—*Bias*.

He is truly rich who desires nothing; and he is truly poor who covets all.—*Solon*.

He is richest who is contented with least.—*Socrates*.

If thou knowest how to use money, it will become thy useful servant; if not, it will become thy master.—*Diodorus*.

If rich, be not puffed up; if poor, be not cast down.—*Socrates*.

Nothing is really profitable which is dishonest.—*Cicero*.

He that works wickedness by another, is himself guilty of the crime committed.—*Bias*.

Every vice has a cloak, and creeps in under the name of a virtue.

The vicious obey their passions, as slaves do their masters.—*Diogenes*.

No man is free who does not command himself.—*Pythagoras*.

He overcomes a stout enemy that overcomes his own anger.—*Chilo*.

An angry man opens his mouth and shuts his eyes.—*Cato*.

He best keeps from danger who remembers that God is always looking upon him.—*Plato*.

Mildness governs more than anger.—*Publius Syrus*.

We must not contradict, but instruct him that contradicts us; for a madman is not cured by another running mad also.—*Antisthenes*.

We ought either to be silent or to speak things better than silence.—*Pythagoras*.

He is well constituted who grieves not for what he has not, and is thankful for what he has.—*Democritus.*

Reprove thy friend privately; commend him publicly.—*Solon.*

Go slowly to the entertainments of thy friends, but quickly to their misfortunes.—*Chilo.*

The foolish man lives to eat and drink: the wise man eats and drinks to live.—*Plutarch.*

Wine has drowned more than the sea.—*P. Syrus.*

The belly is an ungrateful beast, never requiting the pleasure done, but continually craving more than it needs.—*Crates.*

Consider pleasures as they depart, not as they come.—*Aristotle.*

They who educate children well, are more to be honoured than they who produce them; for these only give them life, those the art of living well.—*Aristotle.*

Prosperity makes friends, and adversity tries them.—*Pacusus.*

Nothing is more easy than to deceive oneself; as our appetites are subtle persuaders.—*Demosthenes.*

Know thyself.—*Chilo.*

Pardon others often, thyself never.—*Publius Syrus.*

So live and hope, as if thou wouldst die immediately.—*Pliny.*

He is sufficiently well learned that knows how to do well, and has power to refrain from evil.—*Cicero.*

O.



NATURAL HISTORY.

Worms.—A PERSON was going about the country last summer, professing to destroy the worms which disfigure the gentlemen's grass-plots. The liquid which he poured over the grass, we are told, was so powerful that it brought out all the worms,—and they soon lay dead on the surface. This was doing business effectually. We have ourselves no taste for this

wholesale sort of destruction of any of the animals which Providence has made. We are not, however, now discussing the point as to the "right" or "wrong" of destroying the inferior animals:—but it is never agreeable to a feeling mind to give pain to any creature, much less to take away its life. And if this be done without *necessity*, it tends to check that tenderness of disposition which we all ought to cultivate,—and to introduce a hardness of feeling which ought to be particularly guarded against. In the case of the worms, however, we believe, that, if this professor should succeed in his destruction of these creatures, he would do a positive harm, and spoil every lawn where he introduced his poison. I believe worms are a positive benefit to grass ground;—and, though the worm-casts are sometimes unsightly, the lawns would suffer greatly if the worms were removed from them,—they would become dry and brown in the summer much sooner than they do at present, and would seldom look well at any time. The worms keep the ground light and loose, by working under it; they act as a molewarp-plough does, by making drains and channels under the grass,—which is a very great benefit. We shall take, however, the account of the dew-worm from Mr. Bingley's Animal Biography.

"The most insignificant insects and reptiles are of much more importance, and much more use than most people are aware of. Dew-worms, in appearance, constitute a small and despicable link in the chain of nature; yet, if this link were destroyed, a great injury would be the consequence. For to say nothing of the many species of birds and quadrupeds which are supported by them, worms seem to be the great promoters of vegetation. They bore, perforate, and loosen the soil, and render it pervious to rains and the fibres of plants, by drawing straws and stalks of leaves and twigs into it; and, chiefly, by throwing up infinite numbers of lumps called worm-casts, which form a fine manure for grass and corn. Gardeners and farmers

are apt to dislike worms, because they make the walks unsightly, and because they are thought to eat the green corn. But the truth is, that if there were no worms, the earth would soon become cold, hard-bound, and void of fermentation ; and consequently unproductive. Green corn, plants, and flowers, are not so much injured by worms, as by many species of insects in a larva state, and by unnoticed myriads of those small shell-less snails called slugs, which make amazing havoc in the field and garden. Lands that are frequently flooded are apt to be poor : one great reason of this may be, because all the worms are drowned."

V.

OBEY THEM THAT ARE SET OVER YOU.

THE grand design of the New Testament is to teach religion. What relates to civil institutions it notices only so far as moral obligation is concerned. *Forms* of government it leaves to the wisdom of men to regulate, and to nations to frame : but what the *spirit* of governments should be, it plainly directs. Civil government, the New Testament says, is an ordinance of God ; in other words, it is the will of God that men should not live as the beasts of the field, without control ; but that they should be formed into societies regulated by laws, and that these laws should be executed by magistrates appointed for the purpose. What kind of government and what kind of rules are intended the sacred writers thus tell us.—“ They are not a terror to good works, but to evil. Do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he (the magistrate) beareth not the sword in vain : for he is a minister of God, an avenger to execute wrath, sent by him (God) for the punishment of evil doers, and for the praise of them that do well. They are God's

ministers, attending upon this very thing," *Rom. xiii. 3—4.* 1 *Pet. ii. 14.* That is, their talents and their time are employed in this great and good work. Such are the principles of government laid down in the New Testament, and such the duties which it prescribes to the rulers and magistrates of nations.

But the Testament speaks equally plain to the *people*, as well as the magistrates, and binds on their consciences the obligations of subjection and obedience. Subjects are taught to be submissive and obedient "to the higher powers—to pray for them, to fear God and honour the king; to give unto Cæsar the things that are Cæsar's; to render tribute (taxes) to whom tribute is due; custom to whom custom, fear to whom fear, honour to whom honour;" and to do this, not only because the law requires it, and for fear of being punished by men, but "for conscience-sake," and in obedience to the laws of God.

Are not these injunctions highly reasonable, and exactly corresponding with the nature and state of things? If the members of a community refuse to honour and obey the divine ordinance, to be subject to government, to give high respect to rulers, or to pay them tribute—it will be allowed by every rational man, that they resist an ordinance of God, an ordinance that is both reasonable and beneficial, and will deservedly receive to themselves condemnation.

Taken from Brogue on the Divine Authority of the New Testament.

To this may be added the example of our Saviour himself, who not only paid tribute, though "King of kings, and Lord of lords," but worked a miracle for that purpose.

Sent by S. W.

"THE FEARFUL."—*Rev. xxi. 8.*

It is not difficult for us to imagine that idolaters, murderers, or liars, should have their part in the lake which burneth with fire and brimstone. That this will be the unhappy fate of those who practise such wickedness, and die unrepentant, we are told in many parts of the Bible, and we are also told that unbelievers will also be punished;—this also we may expect, since those who despise Jesus will be despised by him. But do we also recollect that to this list of terrible sinners is added "The Fearful?" Now, whatever difference there may seem to be between the sins of "murder" and "fearfulness," still we are assured that they also "will be turned into hell, with the people who forget God." And this terrible threat comes home to many of us. We see then, that it is not enough to commit no murder, to worship no idol, to tell no lies, and not to be unbelieving:—but also we must not be "fearful," if we would escape so great condemnation.—God's promises are to be made good to us in another world, and if by being fearful, we do not persevere till we gain them, or if from being fearful, we do not quite believe in these promises, we shall certainly lose them altogether. If we believe in God and our Saviour, and yet, through fearfulness of worldly loss, neglect him; if we believe on Him, and from fear of being laughed at or slighted by our friends, we do not own him as our Lord, then we come under the condemnation.—And even if it is from fear of our lives that we turn away from God, he will turn away from us at the day of judgment.

It is therefore of great consequence, that we keep our hearts from fearfulness. Let us cast all our care upon our Saviour, and trust all to him, that we may have no fear;—and then with confidence we shall go on persevering "through evil report and good re-

port," hoping all things, enduring all things, believing all things, till we reap the promised blessing, for "he that *overcometh* shall inherit all things."

S. W.

THE VOYAGE OF LIFE.

"This little vessel of ours is fitted out and provided with stores sufficient to carry it through the vast ocean of eternity."
—BISHOP PORTEUS.

I.

WITH prosp'rous gales and skies serene
A gallant bark, just launch'd, was seen
Her destined course to steer;
Around the frolic zephyrs play,
The morning sun with brilliant ray
Shed its refulgence clear.

II.

No vessel fraught with golden ore,
No bark that sceptred monarch bore,
Such precious freight could boast;
Her cargo was the immortal soul,
Destin'd through life's rough seas to roll,
To reach the promised coast.

III.

Form'd by a wise, unerring hand,
And fitted by Divine command
To beat the stormy sea;
Religion at the helm presides,
While Reason's chart our conduct guides
To blest eternity.

IV.

To cheer life's course the bark was stored
With science,—while from learning's hoard
Exhaustless treasures grew:
Genius, to cheer the darksome way,
And chase the clouds of life's dark day,
His brightest radiance threw.

V.

'Mid rocks and shoals the vessel flies,
Thick clouds obscure the azure skies,

And dark'ning tempests low'r;
 Rude Health, who led the sturdy crew,
 A recreant to his charge untrue,
 Flies in the needful hour.

VI.

Dismasted, tatter'd, old, and mean,
 The vessel, once so gay, is seen
 The sport of winds and waves;
 But by Divine, unerring skill,
 The pilot* from each threaten'd ill
 The precious cargo saves.

Close of Sarum.

E.

REFLECTIONS.

HEBREWS xiii. 5, 6, 7.

“ Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

“ So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me.

“ Remember them which have the rule over you, who have spoken unto you the word of God.”

THE Apostle, after saying a few words on marriage, exhorts us to show our brotherly love, by repressing every feeling of covetousness. If we really love one another, “ as God hath loved us,” we shall never covet the good things which have fallen to our neighbour's lot, but rather rejoice that he has fewer privations to endure than we have. By our “ conversation” is meant our general “ conduct.” But let us consider the all-powerful reason which the Apostle gives us for being content with such things as we have: “ God hath said, I will never leave thee, nor forsake thee;” and if, with the Apostle, we can boldly say that God is our helper, we shall never fear what man can do unto us. Let us, therefore, ask ourselves, whether we can truly say that God is our? helper do we all feel, in the hour of trial,

* Religion, which guides us through the difficulties, and comforts us under the sorrows and trials, of life.

that God is able and willing to save to the uttermost all that come unto him faithfully? Do we always cast all our care upon him, knowing and *feeling* that he careth for us? If we have done so, we shall join with the Psalmist in saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." If we reflect calmly and deliberately on the infinite and unspeakable mercy of God, how much it is beyond any thing we can desire or expect, we shall, I think, soon learn to check every feeling of covetousness, which may arise from seeing our brethren rich in the vain and perishable things of this world.

The Apostle then desires us to show our brotherly love towards those "who have the rule over us, who have spoken unto us the word of God."

They who preach unto us God's holy word, "which is able to make us wise unto salvation," should be treated by us with the utmost respect and gratitude: we should remember that "they watch for our souls as they that must give an account, that they may do it with joy;" therefore let us "receive with meekness the engrafted word," preached to us by God's holy ministers. The way of salvation through Christ is so plainly and clearly told us, that the poorest among us may understand it. And how shall we escape if we neglect this great salvation? Let us, in meekness and humble faith, receive the offer of salvation through him; and let us pray that we may be enabled to bring forth the fruits of faith, in a holy and obedient life.

"To do good and to communicate forget not, for with such sacrifices God is well pleased*." Here the Apostle tells us, how we are to seek to please our heavenly Father; it is by doing good, that is, by doing all the good in our power, on every occasion, not allowing any opportunities to pass unimproved of seeking to promote the glory of our Father, and the good of our fellow-creatures.

* Ver. 16.

Whilst every true Christian will be thus constantly striving to do the will of God, his mind will still be humbled with a sense of his own weakness, insufficiency, and sinfulness, and desire to rest his hopes of salvation on the merits of his Saviour, and not on any thing that he himself can do. This state of humble dependence on Divine help, and constant watchfulness in a course of duty, is the preparation in which we ought ever to be found, if we would be accepted by our heavenly Judge, at the last day, as his faithful servants. And in this state we are prepared to partake of the holy Sacrament of the body and blood of Christ with our fellow-Christians upon earth, in remembrance of him who so loved us, that he gave himself for us, that all men through him might be saved.

A. A. S.

THOUGHTS FOR APRIL.

THE month of April always strikes me as affording a resemblance to human life. Shine and shower succeeding each other rapidly,—are they not like the smiles and tears, the joys and sorrows, with which our days are chequered,—all working together for our good? The sun and rain bring forward the seeds, and encourage the growth of the future harvest; the griefs and mercies of the spiritual world are intended to prepare our souls for our final rest, for that home “where the wicked cease from troubling,” and where the righteous reap the fruit of their labours. The word April means “to open;” and the earth does liberally “open” her stores during its progress, the leaves burst their prison buds, the flowers expand;—and the heart of man should do the same, in gratitude to the Almighty Bestower. And an especial season of thankfulness occurs in the April of this year; I mean the feast of Easter. March or April must witness the celebration of this festival, which is decided.

by the Sunday next after the full moon which happens nearest the 21st day of March. This year it will be on the 22d of April.

When we reflect on all that day commemorates, words seem too poor for expression. On the preceding Friday we celebrate the awful anniversary of our Saviour's crucifixion. Let us call the circumstances to mind ! All that he endured was for us ; derided and insulted, he murmured not ; " as a sheep he was led to the slaughter," that we might live. Various causes of agony attended his death ; he heeded them not ; he performed his task ; and we, through his death, may inherit eternal life, if we put our whole trust in his merits, and take to heart his blessed example, and live by the lessons contained in his holy word. But if, heedless of these, we live as if God were in none of our thoughts, then in vain for us has Christ suffered ; we have no part in him ; we reject his offered sacrifice. We cannot profit by his death unless we seek to follow his steps ; but if, with him, we crucify the flesh ; with him we may hope to rise to the resurrection of life. On each returning Easter, then, let this be a part of our self-communion, of our self-examination, when we are about to attend at the supper of our Lord, to which all are invited, and to which no true Christian can refuse to come : when I say refuse, I mean refuse to seek with all sincerity to be prepared, by God's grace, to profit by this great blessing ; and we know that God will not fail to aid the endeavours of those who truly wish to turn unto him in true repentance, and to forsake the evil of their ways. But of those who, from want of reflection, omit this needful duty, let me ask, as on this day Jesus Christ rose from the dead after the bitter agony endured for our sins, shall we, at a time when all grateful feelings should indeed be roused, refuse to fulfil one of the last commands our Redeemer left before he quitted the earth ? " Do this in remembrance of me," were his words ; and surely no time can be so fit as when the whole sad history of his death

and burial is gloriously followed by the joyful announcement, "He is risen:" joyful indeed; for as surely as he rose, we shall rise; and if we are found among his faithful people, we shall rise to the resurrection of life. As Jesus Christ burst the chains of sin and death, so may we, through his mercy, do the same. If earthly things are promised in this month of bloom, surely the feast of Easter equally shadows forth the heavenly blessings in store for those who, after a life given to God, shall, at the last day, be welcomed by the comfortable words, "Well done, thou good and faithful servant:" and having been faithful on earth, such shall find treasure laid up for them in heaven; such shall, indeed, "enter into the joy of their Lord."

F.

HYMN ON THE COMING OF CHRIST.

I.

HARK! what mean those holy voices,
Sweetly sounding through the skies?
Lo! the angelic host rejoices;
Heavenly Allelujahs rise.

II.

Listen to the wondrous story,
Which they chant in hymns of joy:
Glory in the highest, glory;
Glory be to God most high.

III.

Peace on earth, good-will from heaven,
Reaching far as man is found;
Souls redeem'd, and sins forgiven,
Loud our golden harps shall sound.

IV.

Christ is born, the great Anointed;
Heaven and earth his praises sing:
O receive whom God appointed,
For your Prophet, Priest, and King.

V.

Hasten, mortals, to adore him;
Learn his name, and taste his joy;
Till in heaven ye sing before him,
“Glory be to God most high!”

VI.

Let us learn the wondrous story
Of our great Redeemer's birth;
Spread the brightness of his glory,
Till it cover all the earth.

Sent by E. D.

**ANSWERS TO THE QUESTIONS ON THE
PROPHECIES,**

In page 135 of our last Number.

OUR correspondent, W. A., sent us the Questions on the Prophecies, without any answers to them,—very rightly judging that they were, in such a form, “calculated to make young people *think*.” We should suppose that most of our readers are well able to supply the answers to them; but as there may be some few of our young friends who may not have been able to give the right answers to them all, we shall, for their sakes, write down the answers.

Answer 1. A Saviour, or deliverer, had been long expected by the Jews, in consequence of the prophecies of such a deliverer contained in the Old Testament.

Ans. 2. It is contained in Gen. iii. 15., where it is foretold, that the seed of the woman should bruise the serpent's head.

Ans. 3. It was in Gen. xii. 3. “In thee shall all families of the earth be blessed.” That is, from thee One shall come, who is to be a blessing to all the nations of the world.

Ans. 4. Two thousand and eighty-three years.

Ans. 5. Calling him to leave his country and his

kindred, and to go into another land that God would show him:—that is, into the land of Canaan. Gen. xii.

Ans. 6. Yes; Gen. xxvi. 4. It was also renewed to Isaac, Gen. xxviii. 14.

Ans. 7. Gen. xlix. 10. "The sceptre shall not pass from Judah....till Shiloh come." Shiloh means the Saviour who was to *be sent*.

Ans. 8. Yes, soon after Christ's crucifixion the kingdom of the Jews was destroyed. The sceptre departed from Judah. Before that time, the tribe of Judah had been the most powerful of all the tribes, and the kings belonged to that family.

Ans. 9. Under the power of the Romans, who took their city, and destroyed it.

Ans. 10. No.—And this distinction being lost, if one were to appear amongst them, professing to be the Messiah, whom they still expect, how could they know whether he was of the tribe of Judah or not?

Ans. 11. God said to Moses just before his death, "I will raise them up a prophet from among their brethren like unto thee." (Deut. xviii. 18.)

Ans. 12. Jacob died 1689 years before the coming of Christ, and Moses died 1451, therefore, from the death of Jacob to the death of Moses was 238 years.

Ans. 13. Jesus Christ was like Moses, in being, according to his earthly generation, a Jew; he was like him in being meek and submissive to the will of God; and constantly employed about his Father's business. He was like him, in being a prophet—in working miracles—in feeding his people.—Moses, under God, fed the multitude in the wilderness, Christ fed the multitudes who followed him. In many other respects there was a likeness between Christ and Moses, though Christ was, in all things, one infinitely greater than Moses.

Ans. 14. The peculiar character of Moses was meekness, a disposition to bear with the vexations and the oppositions of those who resisted him,—to plead for

them,—to seek for their pardon and for their amendment, and to be constantly employed in the work to which he was called.

Ans. 15. This prophecy was Job's testimony of Christ. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another." Job lived more than fifteen hundred years before the coming of Christ.

Ans. 16. Balaam, more than 1450 years before Christ's coming, said, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel."

Ans. 17. The time between Moses and David was about five hundred years.

Ans. 18. See Psalm xvi. 10, 11, where the death, burial, and resurrection of Christ are pointed to. See also Psalm xxii. which is peculiarly descriptive of the sufferings of the Saviour who was to come,—and which were fulfilled in Christ. The 24th Psalm describes the ascension of our Lord. The Psalms, indeed, abound in passages in which the state of David is described, together with that of the Messiah, who was to descend from him: and there are many passages which are descriptive of Christ, and which seem incapable of being applied to any one else.

V.

QUESTIONS FROM THE PROPHECIES.

(Continued from p. 136.)

19. How long did the prophet Isaiah live before the coming of Christ?

20. What prophecies did Isaiah utter concerning the coming of Christ?

21. What did he say of his character and title?

22. What of his miracles?
 23. What of his sufferings?
 24. What of the extent of his kingdom?
 25. Was it to be confined to the Jews?
 26. To whom was it to extend?
 27. What does the prophet Jeremiah foretel of Christ?
 28. What does the prophet Daniel call the Messiah?

W. A.

LETTER ON THE DEATH OF THE LATE BISHOP OF CALCUTTA.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR.

PERMIT me to hope that the following extract from a letter of a friend of mine, a Missionary of the Society for the Propagation of the Gospel, referring to the death of the late Bishop of Calcutta, John Matthias Turner, will not be deemed unworthy of insertion in your useful publication, especially as the late excellent Bishop was a constant contributor to your work, when a parish-priest in England. I will not attempt an eulogy on his worth, though I had the pleasure of his acquaintance for many years, and entertained the highest respect for his attainments and truly Christian character.

Thou art gone, thou art gone, overwhelmed by thy duty,
 How soon hast thou sunk in the grave of the dead!
 But death in Christ's cause leaves a halo of beauty
 To cheer our sad hearts—now thy spirit is fled.

Extract from a letter, dated Mauritius, Sept. 6, 1831.

"It is useless to describe the decline of my health in India; but, by the advice of the medical men, I was advised to leave the coast of Coromandel, and am come hither (3000 miles) in search of health.

“ I send you a report prevalent here, which, in the sequel, I am fearful will prove too true ; it is, that my excellent Father in God, the Bishop of Calcutta, has gone to receive the reward of his brief but active labours. If it be true, you will doubtless have heard of it before you receive this. It is said he died at Penang, after a short illness. I was at first unable to credit the report, as only one week before it arrived here, I received a most kind letter from him, containing an introduction, and authorising me, in case of emergency, to draw for one hundred pounds. His feeling kindness and paternal attention to me and my family, have made so deep an impression in the short period of our acquaintance, that the report of the decease of my nearest and dearest friend could not have cut my heart more to the quick. His conversation, while he was on earth, appeared to be in heaven ; I have wept for him as my father, for I could look up to him as such, and shall for ever cherish his memory, until I trust I may join him in the glorious company of those who have ‘ come out of great tribulation, and have washed their garments in the blood of the Lamb.’ ”

I need hardly add, that the Bishop left England for India in August, 1829, and arrived at Calcutta in December of the same year. His activity and industry in his extensive diocese were unceasing, and he departed this life after a short but painful illness, at Calcutta, July 7, 1831.

I am, Mr. Editor,
Your obliged servant,
A YORKSHIRE CURATE.

MAXIMS IN VERSE.

A MAN of words and not of deeds,
Is like a garden full of weeds !

Maidens must be mild and meek,
Swift to hear, and slow to speak.

Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise.

There are no gains
Without pains ;
Then plough deep,
Whilst sluggards sleep.

Fond pride of dress is sure a very curse ;
Ere fancy you consult, consult your purse.

I never saw an oft removed tree,
Nor yet an oft removed family,
That throve so well as those that settled be.

For age and want save while you may,
No morning sun lasts a whole day.

Who dainties love
Shall beggars prove.

Contemplate, when the sun *declines*,
Thy *death*, with deep reflection ;
And when again he *rising* shines,
Thy day of *resurrection*.

As a man lives, so shall he die :
As the tree falls, so shall it lie.
Would'st thou live an angel's days,
Be faithful, just, and wise always.

Sent by O.



GARDENING—POTATOES.

It is generally thought that sets from large potatoes answer better than from small ones. If small potatoes, which are seldom used, could be shown to bring as good a crop as large ones, that would be a very great advantage. The following observations have been sent to us by a correspondent:—

You have, I think, sometimes quoted the “Cottager's Friendly Guide to Domestic Economy.” The March Number of the Horticultural Register, men-

tioning it (p. 407) as a useful publication, adds the following information:—"We conceive the failure (of potatoes) originates, in a great measure, in the sets taken from small potatoes not being allowed a sufficient body to support the eyes, during the various changes of wet and drought, till they become established. To remedy this, take out all the inferior eyes from the small potatoes, and then plant the small potatoe whole; for we have found, from repeated experience, that a perfect eye from a small potatoe, if it has a sufficient body, and is not planted too deep, will grow quite as good a crop as that from a large one: and we have found that a little quick-lime, dug or ploughed into the land, will always insure them of a good quality." (Would this be the case in every sort of soil? *Transcriber's doubt.*)

ON LAYING UP POTATOES.

"With respect to laying up potatoes, the following method has been found to answer well. As early in October as they are ripe, dig them up as dry as possible, and lay them in a heap, ridged up, and covered with straw or stubble, and then again cover it with earth."—*Cottager's Friendly Guide.*

"If potatoes are covered a good thickness with soil, and in very severe frost, a quantity of litter or other rubbish is laid over the hill, to prevent the frost penetrating, a second thatching is not necessary.—We conceive early kidneys would be among the best for early planting; and, to succeed them, champions and bread-fruits: and if the winter crop should not be put into the ground before the middle of May, there need be no fear of a crop, if properly managed."

APPLES.

"We have found the Ribstone pippin, in many soils and situations, to be a shy bearer. We should rather recommend either the Keswick codlin, Tearne's pippin, or Minshul crab, instead. The first of these, though

no keeper, will yet bear very heavy crops ; and the two latter are not bad keepers, and bear well in any situation."—*Horticultural Register.*

(See list of Apples in the Cottager's Friendly Guide.)

A CONSTANT READER.

EXECUTION AT HORSHAM.

THOMAS BUFFORD, the man convicted at the late assizes for this county of setting fire to a barn, underwent the last sentence of the law in front of Horsham jail. From the time of his conviction he conducted himself with propriety, and paid diligent attention to the exhortations of the jail chaplain. During the whole of his confinement he did not appear to lose any bodily strength. The chaplain remained with him until late on the evening before his execution. At five minutes before twelve on the fatal day, he was conducted by a turnkey into the jailer's house ; he walked with a firm step. At twelve precisely the procession reached the drop. The culprit walked up the steps without faltering, raising up his eyes once to the fatal beam. After the reading of the first part of the Burial Service, Bufford, upon being asked by the executioner if he wished to say any thing, merely addressed these few words to the persons assembled: " Beware of bad company, young men ; keep yourselves sober ; drunkenness has been the ruin of me." The cap being drawn over his face, the drop fell, and the unhappy man was launched into eternity.

A DIALOGUE.

SAYS William to Tom, as they met in the street,
 What's all this I hear about burning of wheat?
 What fools folks must be thus to lessen the store,
 When so many poor creatures are craving for more!
 For sure 'tis as clear as the sun in the skies,
 That when provender's scarce, the prices must rise.

Tom. I hate these vile burnings, but still I contend
We are but badly off, and I hope times will mend !

Will. Now, Thomas, forgive me ; but really I think
You would have more to *eat*, if you took less to *drink*.
From a little good beer you're not asked to abstain,
But who goes to an alehouse is apt to remain,
Till besotted and silly he sits half the night,
Whilst his poor wife at home is dying of fright,
Lest he should be murder'd, or knock'd on the head,
And left on the road until brought home for dead.
For a thousand to one but some quarrel ensues,
And 'tis well if he's quit for a blow or a bruise.
But the end of such doings is easily known,
As the case of poor *Bufford* has strikingly shown :
Who, while still in the strength and the prime of his days,
Fell a victim to following these sad evil ways.
Let all, then, take warning before it's too late,
Lest, by living like him, they should share the same fate.
B. A.



TEMPERANCE SOCIETIES.

To the Editor of the Cottager's Monthly Visitor.

(From the " Village Correspondent.")

SIR,

I TAKE up my pen to relate a conversation that occurred concerning a Temperance Society, which has been lately established in our village. Perhaps there may be some of your readers who have never yet heard of Temperance Societies : for, although they have been found to do good wherever they have been formed, and although they have already become established in many of our principal towns, yet it is not above two years since they were first thought of.

A Temperance Society is formed of a certain number of men uniting in a serious conviction of the ill effects of intemperance, and subscribing their names to a declaration of their opinion on this subject, and expressing their determination to abstain entirely from the use of ardent spirits, except for medicinal purposes, and from all other intoxicating liquors, except in modera-

tion. The object of Temperance Societies is to put a check, if possible, on the habit of excessive drinking; the source of infinite mischief and suffering.

"I grant you," said Andrew Best, to a neighbour who had been conversing on the subject of the establishment of one in our village, "that drunkenness is, as the tracts that you lent me to read, say, the chiefest of all the chief causes of misery among the poor; that it destroys a man's domestic happiness, and cuts off all hope of rising in life, besides the sure mischief it does to his mind and faculties, and the danger it occasions to his immortal soul of being eternally lost:—yet I cannot see how these Temperance Societies are to effect any good, for he that drinks will drink, say what you will, and he that will be sober, will be sober without setting down his name in a book to declare his intention."

"But," rejoined John Barton, "a man, by setting his name to a declaration that he wishes to promote the cause of temperance, and to practise it himself, gives the benefit of his example and countenance to the right side. The more numerous its members, and the more respectable the names belonging to the society, the more considerable will be its advantage in this respect. Every man must feel moreover that the very circumstance of recording a good resolution gives it additional strength to himself."

Andrew Best. "I acknowledge there is something in that. But then a sober man will not need to make this resolution; and you do not seem to suppose that drunkards will have any thing to do with Temperance Societies."

John Barton. "Confirmed drunkards I expect will not. And of such, I fear, there is very little hope that any thing will reclaim them. But I would fain believe that, in the whole village, there are not a great many men who are what may be called confirmed drunkards. But every man who indulges in the habit of tippling now and then, and now and then of getting drunk, is

in great danger of becoming soon a confirmed drunkard. For there is no habit more insidiously formed, or more difficult to break when once it is formed, than that of drinking. It is then to prevent temperate men from becoming drunkards, that Temperance Societies are rising up; for it is out of the present race of temperate men that future drunkards are gathering. If it was not for this, we should soon have no confirmed drunkards living: for it may reasonably be calculated upon, that all who are at present drunkards, will kill themselves off in the course of a few years. But in the meanwhile, those who are now young in drink, will, by the time the grave is closed over the present race, be ready to succeed them as incurable drunkards; and, whilst they are thus advancing, the whole body of our present young men, now exposed to the contagion of ill example and temptation, will be following close upon their heels. It is in the hope of stopping this onward progress to destruction, that Temperance Societies are forming:—The veriest drunkard that ever died in a ditch was, probably, once a sober man. Once there was a time when a slight weight would have turned the balance with him, whether he should go to the alehouse or not. We all remember when poor Charles Wilson was as steady, and as clever, and as sober a lad as any one that you can name.”

Andrew Best. “And yet if any man ever killed himself with drink it was he. Poor fellow—it went to my heart when I saw his widow and six children follow him to the grave last week. It is said that he died quite miserable. His poor children are left without any provision, and must be supported by the parish.”

John Barton. “And yet, if it had not been for this fatal passion for drink, he might have been now alive, happy, and respectable. He had good talents, till they got injured by drink; he had had a good education, though he made so bad a use of it; he had had a good set out in the world—but all this availed him nothing. He drank—and he was ruined—body, mind,

and soul! and his poor suffering wife and children are left dependent on the charity of their fellow-creatures for their daily bread. Yet there was a time when Charles Wilson *first* went to the alehouse. At first, perhaps, he went there as much for the sake of spending a leisure hour with a pleasant companion, as for the sake of the pint of ale, which, perhaps, was all he at first began with; or, perhaps, he went at first with still less inclination of his own—perhaps, because he was ashamed to refuse the invitation of a friend, or, more properly speaking, of an enemy—perhaps to escape a sneer at his ‘remarkable sobriety:’ or perhaps all these causes together helped to lead him there, and habit did the rest. Now, had he belonged to a Temperance Society, he might have found a pleasant companion for a leisure hour as likely at the room *, as at the alehouse; or he would have had a sufficient and unanswerable excuse to offer in reply to solicitation, by saying. ‘I cannot join you at the George, you know I belong to the Temperance Society. It is therefore inconsistent for me to be seen there.’ And the same circumstance would have secured him from the taunting jeer; for it is no easy matter to scoff at a society which embraces the greatest number, and is composed of the most respectable inhabitants, of the place.”

Andrew Best. “Poor Wilson!—Well, I hope his children may come to enjoy the benefit that perhaps might have been the saving of him. Yes, Barton; I see how it is that Temperance Societies may, and I hope, with God’s blessing, will act. I will hesitate no longer about setting down my name to the declaration; and shall go to-night to the room for the purpose of doing so.”

John Barton. “Every man who has children to care for, I think, must be glad of the establishment of these

* Our society has engaged a room for four evenings in the week, which is furnished with a few books. Here the members meet when they feel so inclined, and here the names are called over once a month.

societies, and zealous for promoting them. And yet a zeal for the promotion of what seems beneficial for the rising generation, ought not to be confined to those alone who have children in whose good they are interested. The spirit of Christianity directs that every man should 'look not only on his own things, but every man also on the things of others *.' How can a man be said to obey this precept, who views with a careless and indifferent eye the progress of a particular vice in his own neighbourhood, which he acknowledges is destructive not only of the happiness, but of the most serious interests of his fellow-creatures, —not only of their temporal, but of their eternal good. No one attempts to deny the increasing power of this vice amongst us. No one but acknowledges that the village is growing worse and worse in respect to drunkenness. The question is, 'what is to be done to counteract this evil.' It is said the formation of a Temperance Society, the members of which will steadily set their faces against excess, might be serviceable. Let then a Temperance Society be tried, and let every one who is actuated by the spirit of Christian charity for the moral good of his neighbour, as well as every one who rejoices, trembling, in his own safety, set his name to the resolutions of this society. And when he is thus enrolled a member, let him still, in the spirit of Christian charity, 'looking also on the things of others,' endeavour to promote the best interests of society at large by promoting the cause of temperance. Let him turn his thoughts to the subject, in order to consider how to compass this aim. The time is past for supine indifference. The enemy is now in the field. Let the true Christian buckle on his armour to oppose his further progress. The great Captain of our band has said,—'He that is not with us, is against us,' and 'he that gathereth not, scattereth abroad.' The time is come for the separation of the band. Let

* Phil. ii. 4.

those who are for temperance, and the cause of Christianity, unite, and the blessing of the Christian's promise will be upon them."

I am Sir, your's respectfully,

A. R.

ON THE SEARCH AFTER HAPPINESS.

"ALWAYS seeking and never finding," is, perhaps, never more aptly applied than to that search after happiness, which is constantly being made by all persons, whether of high or low degree—and all apparently with the same eagerness. Why is it, then, if they pursue, it so intently, that they do not attain it? Why is it, that the difficulty seems often to baffle the attempts of the wisest and greatest of mortal men, more completely than the humblest and poorest? And why, in spite of constant disappointment, do they continue the same pursuit without success?—Why? Because they pursue some phantom or other, instead of the real substance: *because* they are attracted by a glitter which shines only to deceive them, and which they discover, when it is too late, to be a deception, which has led them out of the path to happiness; that, in fact, they have been following what is worldly, instead of what is heavenly. As well may we expect to derive the blessed sun's light and heat in the fire, which a spark enkindleth, as to find true and lasting happiness in mere worldly gratification. All of us must own this to be true; and yet, with this knowledge in our minds, how few, how *very* few, act upon it as if it were in our hearts. How many are there, on the contrary, amongst us, "who late take rest, and eat the bread of carefulness," to obtain that which, when they do possess it, only makes them feel more acutely their distance from happiness; since, even when they have gained the long-desired prize, are obliged to own that worldly wealth cannot buy one happy hour: and yet to obtain this, how many do we see crossing seas, leaving their

dearest friends, giving up their comforts, enduring hardships, and risking health, to gain what can give them no real happiness.

Will riches compensate for the time, the labour, and the deprivations which they cost? Will they comfort us in the hour of sorrow? Will they soothe the afflicted spirit of the widowed wife? Will they dry the tears of the weeping orphan? When deserted by friends, will they supply their place? I would say, my cottage friends, before you envy the lot of the rich and great, *pause*, and remember that they are as liable to suffer from most of the ills of this world as you are. Their riches and their possessions lessen not that inward bitterness of soul, which the loss of those we hold dearest ever occasions. Be assured that riches alone do not confer happiness even, in *this* world; and from our Saviour's own mouth we have learnt the difficulty of a rich man earnestly embracing the Gospel, in consequence of the many temptations which surround him. The Psalmist teaches the same lesson. He who enjoyed the highest prosperity and honour which this world could give, points out to us the danger to which riches lead; "If riches increase, set not your *heart* upon them."

I will relate to you an account which I heard a short time ago, of a man who had gone abroad to seek a fortune. By a long course of diligence and carefulness he obtained his wishes, and he resolved to return to his own country, and there enjoy his gains amongst his friends and relations. He accordingly embarked on board a vessel, and placed his treasure in the securest part of the vessel. A tremendous storm shortly arose, so terrific, that they *only* who by swimming could obtain a plank or mast, to which they clung, escaped. Our traveller could swim: but he could not bear to leave his precious treasure. In the midst of the dreadful confusion surrounding him, he forgets not that which is dearest to him; and clinging to *that*, he sinks *with* it:—his riches cost him his life. And think not,

my friends, that this is an uncommon case. No ! it is a very common one ; it is but the lot of each and all of us who make riches our idol, and, in so doing, turn our hearts from God. It is the lot of *all* who seek for happiness in worldly pursuits alone. Let it be money, or pleasure, or any other worldly fancy, the case is the same ; not only will they yield us *no* assistance in time of need, but most probably will prove the direct cause of our sufferings, not only *here*, but *hereafter* ! From whence, then, are we to look for happiness ? In this life we are not to know it in its full extent. Our nature admits not of it, it would not be a state of probation, were certain happiness to be found here, and we should not be fitted to enjoy it in that land where will be no more sorrow, because no more sin. What ! you will ask, is this life given us only to make us miserable ? are we sent into the world merely to suffer ? and this by a merciful God ? In mercy God hath placed us in this world, that, through the conflicts which its trials bring, we may be made capable of enjoying future happiness. No temptations happen to us, but such as he will enable us to bear ; no trials, but those which our Saviour himself underwent, and which he will enable his faithful followers to support ; to him may we fly in all our sorrows as well as our joys. He is ever at hand. He will never leave us nor forsake us. If we seek *him*, we shall find him. But we do *not* seek him, we fly to the world in the time of prosperity, and in the hour of adversity, and perhaps not until the hour of death, we discover how unable the world is to soothe us ; and that, like the gold which destroyed its possessor, it has caused our ruin.

Let us all think on these things—let us not deceive ourselves : it concerns us all *equally*, high and low *, rich and poor. We are now beginning another year. Have we, during the last year, advanced in the Christian race, or have we lost ground ? Let us ask ourselves

* This article should have been in our January Number.

whether we have made its vanities our chief pursuit, or whether, at morning, noon, and night, we have looked to heaven as our chief desire; whether we are, in heart, becoming fitter for the enjoyment of that kingdom, whose coming we daily pray for; whether we remember that it is impossible to serve God and Mammon. Choose we then whom we will serve, and may each one who reads this say with Joshua, "as for me and my house, we will serve the Lord." Remember that Sodom would have been spared had there been but ten righteous men in it; and which of us can tell whether our own family may not be one amongst many who may assist in turning away those judgments which seem hanging over us. May this land never feel God's vengeance; but may he spare us, and lead each and all of us to himself, that we may serve him with all our souls, and with all our strength; and in so doing obtain that peace which passeth all understanding, and which the world can neither give nor take away.

L. A.

THE FAST DAY.

THE fast day was observed throughout London and its neighbourhood, and, we believe, throughout the country generally—with much solemnity: and we trust that God will receive the prayers which were offered up—to our country's good. Some persons belonging to the Trades Political Union in London, professed to give a feast to the poor on that day. Now, feeding the poor is an excellent thing; but, as this was attempted out of mere opposition to godliness, and in defiance of government, it was very properly checked by authority. Many thousands of poor people did, however, assemble: and we are told that it was a most grievous sight to behold their wretched appearance,—half naked, and half starved. These were the poor who expected the gift; and who came together in troops for

a morsel of bread, when they felt no need of going to public worship to pray for God's blessing. Their appearance was, for the most part, that of persons whom drunkenness and profligacy had brought to misery. —It was a wicked suggestion of the "Union," that they wished to *feed* the poor, whilst the religious people wished to *fast* them :—for there were large collections made at churches and chapels for the express purpose of relieving the wants of the poor ;—and those who would teach them that religion should be their first care, are their best friends ; and if they followed the advice of such friends, they would escape nearly all the misery under which they have so long been suffering.

V.

EXTRACT FROM THE PUBLIC NEWSPAPERS.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.—In consequence of a requisition, signed by several influential inhabitants of Peckham, a meeting was lately holden at this place, to form a society auxiliary to the above. The place was crowded to excess. Various resolutions were moved and seconded. Reference was made in the course of the evening to the American Temperance Society, the fourth report of which has just reached this city, and is really one of the most cheering and extraordinary documents which has ever appeared in any age or country. It should seem as if this country was following, in some humble measure, the noble example set us by our Transatlantic brethren. More than fourscore meetings have been held in London and its vicinity since the formation of the Parent Society in July last ; and the provinces also are rising up in favour of Temperance Societies.—*Morning Paper.*

. The printer is obliged, by want of room, to leave out the other Extracts sent by the Editor.

TO CORRESPONDENTS.

We have received *F.* ; *A Yorkshire Curate* ; *F.M.R.* ; *A Constant Reader* ; *A.B.* ; *B.A.* ; *W.A.* ; *Laicus* ; *E.M.* ; *M.Y.* ; *Honiton* ; *G.B.* ; *M.S.* ; *M.* ; *Several Papers on Cholera* ; and several letters from anonymous correspondents.

The account of the *Bath National School*, the *Anecdotes on Natural History*, and *C. H. N.*, have just arrived.

THE
Cottager's Monthly Visitor.

MAY, 1832.

ON CHARITY.

1 PETER iv. 8.

“ Charity shall cover the multitude of sins.”

JAMES v. 19, 20.

“ If any of you do err from the truth, and one convert him,
“ Let him know, that he which converteth the sinner from
the error of his way, shall save a soul from death, and shall
hide a multitude of sins.”

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I FEAR these texts are sometimes explained in a way which I cannot but think very contrary to the general meaning of the Bible; and I should be very glad if you would tell me what you conceive to be the true interpretation of them. I have heard the *first* often quoted, as if charity to our fellow-creatures would, in a great measure, *cover* or *atone for our sins*; and, though I would not judge harshly of others, is it not too much to be feared, that some men have abounded in that one species of charity—*almsgiving*, from the hope that it would make amends for their iniquities in the sight of God, and that those donations of money, which are sometimes given in the *near* prospect of death, by those who have, perhaps, been very far from *charitable* in the general tenor of their lives, are prompted by this consideration? Now we are nowhere told in the Bible,

NO. 5.—VOL. XII.

K

that the performance of one duty will atone for the breach of others. I cannot, therefore, help believing, that the interpretation which a friend once gave me of the first of these texts is the right one, namely, that charity teaches us to throw a veil or covering over the sins and failings of *others*; it "thinketh no evil," "hopeth all" favourable "things," is not quick-sighted in discovering evil in others, but shows a disposition to conceal and cover them; just as we say in common talk, that "love is blind," seeking for all that is good in the object of affection, and slow to discern any error. This is quite different from showing a desire to indulge some sins in *ourselves*, expecting that they may be covered or atoned for by the performance of any work of *ours*.

The two verses from James v. 19, 20. which I have mentioned, treat of the *highest* exercise of love or charity which one man can show to another, that of endeavouring to convert him "from the error of his way," and doing good to his immortal soul. The Bible indeed declares, that *great* shall be the reward of those, who from a desire to promote the glory of God in the salvation of their fellow-creatures, zealously exert themselves in the cause of true religion. "They that turn many to righteousness shall shine as the stars for ever and ever." "Whosoever shall do and *teach* the commandments of God, the same shall be great in the kingdom of heaven." And such promises may well animate and support the Christian in his humble efforts to be of use to others, instructing the ignorant, encouraging the weak, warning the wicked, and reclaiming the wandering. Yet let us not forget that the Apostle Paul, though he had "preached to others," and been the honoured instrument of saving many souls from death, found it necessary to take heed, lest he himself "should be a cast-away:" and therefore, however active we may be in the cause of religion, whether in restraining vice, or being diligent in exhortation, in giving up all the time we can spare from the *immediate*

duty of our calling, in managing schools and religious societies, and contributing our utmost to their support; though these things be (in themselves) "good, and profitable unto men;" still those, I fear, are deluding themselves, who would rest in part the safety of their *own* souls upon the performance of these duties. But I own I cannot explain, with any satisfaction to myself, the last clause of the 20th verse, "*and shall hide a multitude of sins.*" The margin of my Bible refers me to the text I have first considered, (1 Pet. iv. 8.) which does not appear to me (when considered *with the context*) a parallel passage with the two verses in St. James: at all events *they* will *not* bear the construction I have put upon the *former*. I hope you will excuse the liberty I have taken, knowing that you are always ready to assist a *young inquirer*. I have the honour to remain, with great respect,

Your former correspondent,

D. W.

Droitwich, Sept. 26, 1831.

D. W. does not appear to be quite so *young* an *inquirer* as he describes himself to be. We are ourselves inclined to receive the same interpretation as he gives of the text from St. Peter:—and that from St. James appears to us to be a parallel text, and to bear the same interpretation. "He that converteth a sinner, &c. shall hide a multitude of sins," *i. e.* shall hide the sins of the *person converted*; shall lead him to that Saviour, through whom, now he has become a true believer, and a sincere penitent, the multitude of his past sins shall be "*covered*," *i. e.* blotted out and pardoned. Still, great blessings are promised to those who are kind and charitable, and bountiful to their fellow-creatures; but it is to such persons as are the true servants of Christ, and are, in *all* things, desirous of serving him. Such persons will ever be desirous of consulting

the good of their fellow-creatures, both in relieving their bodily wants, and in seeking to convert them from the error of their ways; but they do not run into the error of believing, that they can thus *atone* for any of their own sins; for they well know that it is "the blood of Christ," (and that alone) which "cleanseth from all sin." The error is indeed grievous of those who imagine that they may indulge in *some* sins, even in a *multitude* of sins, and that they may "cover" them by the act of "giving alms," or by *leaving* to charitable uses what they cannot take away with them. "Almsgiving" and "charitable bequests" are indeed good when proceeding from that feeling of love and charity which belongs to a true Christian, and accompanied by the other graces which in such a one will be found; they are to be the fruits of his sincere faith, and *united with* all other Christian works; but they will not serve *instead* of them. Works of benevolence belong to the sincere Christian;—and he need not look to them to *cover* his offences, for he has something far above those to trust to, even the righteousness of his Saviour, which is full, perfect, and sufficient: to the impenitent, no act, however *right* in itself, will cover that which is *wrong*. The interpretation that "*covering* a multitude of sins," and "*hiding* them," applies to the sins of others, is supported by Bp. Hall, Abp. Secker, Dean Stanhope, Doddridge, Macknight, Scott, and other commentators; and we remember reading a very convincing sermon, on the same subject, by Mr. Cunningham of Harrow. These same commentators, however, still uphold the importance "of the duty of charity," and believe it to be blessed to him that gives, as well as to him that receives; but very properly confine the spiritual benefits of it to those who are true and faithful followers of Christ, and who seek in all things to serve him, but who, though they do not commit wilful sin, have still many failings, and fall into many errors, and come, in all things, far short of their Christian calling, their whole duty, and their desire.

The mistake is a fatal one in the hands of ungodly people, who are always ready to hope that they may get their sins pardoned by the practice of some one duty. It puts, moreover, the rich man in the way by which heaven is most *easily* reached; whereas our Saviour teaches us, that riches throw great *difficulties* in the way.

The author of the book of Ecclesiasticus actually says, "alms maketh atonement for sin," (iii. 30.) which gives a very different view of the subject from that we conceive to be the right one: We do not, however, look to the apocryphal books for *doctrine*, as they are not of divine inspiration; still less can we look to them as supplying commentaries to the New Testament. The commentator* in Mant and D'Oyly's Family Bible, on this passage in Ecclesiasticus, very properly says, that the "almsgiving," which is thus acceptable to God, must be "accompanied with sincere repentance:" so that it is not, even according to this view of the subject, the almsgiving of worldly, careless, or ungodly men, which is blest with the divine favour; but the "almsgiving" of real penitents, and true converts to the Gospel of Christ. It is, however, altogether false doctrine to look upon almsgiving, in any way, as an "atonement," in our usual acceptation of that word.

V.

A HUSBAND'S ADDRESS.

To the Editor of the Cottager's Monthly Visitor.

SIR,

THE following is a husband's address on the delivery of his wife from the great pain and peril of child-birth. If you think it may be useful to any of your readers, as furnishing a *form of words*, (for I trust the *spirit* of prayer and thanksgiving is never wanting on such an

* Arnold.

occasion among Christians) or that it can, in any way, promote the cause of Christian piety, it is much at your service.

I remain, &c.

CONJUK.

O God of all mercy, whose ear is ever open to the prayer of them that call upon thee faithfully, thou hast graciously heard my request. Thy mighty hand has been again stretched forth over my dwelling; and thou hast mercifully spared, "in the great pain and peril of child-birth," her whom thou hast given to be my helpmate, and the faithful companion of my days on earth. What return shall I render unto thee, O Lord, for this thy great and continued mercy? I am unworthy, utterly unworthy, of the least of all thy favours: but thou hast dealt graciously with thy servant. Thou hast heard me in the time of trouble, and hast holpen me.

"Praise the Lord, O my soul, and all that is within me, praise his holy name. Praise the Lord, O my soul, and forget not all his benefits."

Make me less unworthy, O Lord, of these thy blessings. Stir up within me a holier love, a more ardent devotion, and a more fixed dependence upon thee. Let my tongue be ever telling of thy salvation, and my life show forth thy praise.

O Lord, let thy choicest gifts descend on her whom thou hast now protected in the hour of danger! Preserve her for thy dear Son's sake, that she may be long continued to myself and to our children, as a living example of faith and holiness, of meekness, piety, and charity. Upon them also let thy loving mercies, even as the dews of heaven, descend. Keep them ever under the shadow of thy wings, from every evil accident; and above all, from sin. They are thine by creation; keep them thine also by adoption and grace, that they may serve thee here, and be happy with thee for ever, through the merits and mediation of Christ Jesus thy Son.

Lastly, to us, as parents, vouchsafe thy favour. Grant us the aid of thy holy Spirit, that like Simeon and Anna, we may grow in grace as we grow in years; and train up our children in thy faith and fear, and to thy honour and glory. Grant this, gracious Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

ON SINCERITY.

THERE are some people, who, when a kind friend is endeavouring to point out something which he conceives to be amiss in their principles or conduct, are too apt to make such an answer as the following. "Your opinion differs from mine. I suppose you do what *you* think right, and so do I; if we are but sincere, that is enough." Now to such persons I would most earnestly and affectionately recommend the serious consideration of the following passage, extracted from a sermon of the Rev. Archdeacon Hodson.

"Nothing can be more ruinous to men's everlasting interests than this very plea of *sincerity*. And the *commonness* of it renders it the more necessary to expose its dangerous tendency. It amounts in effect to this. 'If I *think* I am right, I am right.' It is the foundation of that most pernicious tenet, which maintains the innocence of error. And there is no kind or degree either of iniquity in principle, or of immorality in practice, which may not be justified, and which at various times has not been justified, upon this ground. In fact, it makes every man the judge in his *own* cause; and *practically*, if not avowedly, leads to a rejection of the Scriptures as the proper rule and standard of right and wrong. And this very consideration may serve to show you how hollow, as well as how dangerous, is the confidence you place in your sincerity. You are *not* sincere. If you were, you would avail yourselves of the best means of informing

your judgment, and enlightening your conscience :— you would be on your guard against the influence of partiality and self-love, and be humbly desirous of forming no other decision respecting your state and character than that which the word of God warrants. For this purpose you would read the Bible diligently and daily with prayer: you would feel the propriety of such petitions as those which the Psalmist uses. ‘ Who can understand his errors? Cleanse thou me from my secret faults.’—‘ Search me, O God, and know my heart, try me and know my thoughts—and see if there be any wicked way in me, and lead me in the way everlasting.’”

N. H. D.

THE following lines were written in a Bible, given by a mother to her son, the day when he had completed his sixth year.

A MOTHER'S GIFT.

I.

REMEMBER, love, who gave thee this,
When other days shall come;
When she, who had thy earliest kiss,
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

II.

That mother sought a pledge of love
The holiest for her son;
And from the gifts of God above
She chose a goodly one.
She chose, for her beloved boy,
The source of light, and life, and joy;

III.

And bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in it would be
Sweet incense to her memory.

IV.

And should the scoffer, in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
Which he from youth had borne ;
She bade him pause, and ask his breast,
If *he* or *she* had loved him best.

V.

A parent's blessing on her son
Goes with this holy book :
The love that would retain the one,
Must to the other look.
Remember 'tis no idle toy,
A mother's gift—Remember, boy.

Sent by F. M. R.

REFLECTIONS ON THE PRESENT SEASON OF THE
YEAR.

How many pleasing and profitable thoughts are raised by a walk in the country at this season ! The blade which has sprung up from the long buried and decayed grain, reminds us that our bodies also, like the “bare grain *,” after having lain in the grave, and gone to corruption, will be “quicken’d,” and that *then* the tares will be separated from the wheat ; and while the tares are bound in bundles, to be burned, the wheat will be gathered into God's garner †.

And who can observe the meek and gentle lambs, innocently rejoicing in the bright sun, the pure fresh air, and the tender grass, without thinking of “the Lamb of God ‡,” who was “brought as a lamb to the slaughter,” “for *our* transgressions §?”

The bodies of lambs furnish food for the strengthening of our bodies ; and the body of Christ “was broken ||” for “the strengthening and refreshing of our souls.”

* 1 Cor. xv. 37.

§ Isai. liii. 5.

† Matt. xiii. 30.

‡ Isai. liii. 7.

|| 1 Cor. xi. 24

The fleeces of lambs supply us with clothing; and Christ has a robe of his righteousness with which he will clothe all those who will put it on*. Lambs "without blemish†" were offered up as types of Christ;—and not only was it foretold by holy prophets that Christ should be without sin, but even the wicked judge, who delivered him to the Jews to be crucified, declared that he could "find no fault in him‡."

Let the thoughts of all that our blessed Lord has suffered for us men, and for our salvation, fill our hearts with such "godly sorrow as will work repentance unto salvation not to be repented of§;" whilst gratitude for that love which induced him to give his life to redeem our souls from eternal death, warms our hearts, and begets in us a lively hope of being received into that heavenly abode, of which "the Lamb is the temple||," and "the light¶."

M.

TIME.

I.

THE moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here!
Thus flies a week—a month—a year.

II.

A year, alas! how soon 'tis past!
Who knows but this may be my last?
A few short years, how soon they're fled!
And we are number'd with the dead.

* Rom. xiii. 14.
§ 2 Cor. vii. 10.

† Exod. xi. 5.
|| Rev. xxi. 22.

‡ Luke xxiii. 4.
¶ Rev. xxi. 23.

THE PLAGUE IN LONDON, IN THE YEAR 1665.

(Abridged from the "Plain Englishman.")

THIS dreadful contagion was introduced by some goods brought from Holland. It first broke out in the house where those goods were opened, from whence it spread to others. In the first house that was infected, four persons died: a neighbour who went to visit them, gave the distemper to her own family, who all died. The disorder continued to spread, with all its terrors, and threatened a general infection. The alarm of the people increased; the general number of burials, for a week, within the bills of mortality, was from 240 to 300; but from the 24th to the 27th of January, the printed bill was 474. The frost in February, however, checked for a time the virulence of the disease; but, in May, when the weather became hot, it spread again in a dreadful manner.

By the end of July the contagion had spread and increased to an alarming degree. London might well be said to be in tears, the voice of mourning was indeed heard in the streets; the shrieks of the women and children at the windows and doors of their houses, when their dearest relations were dying, were so frequently heard, that it was enough to pierce the stoutest heart.

It was a time of very unhappy differences among us, in matters of religion; but this dreadful visitation had the effect of reconciling different parties. May that close view and converse with death, which now again threaten our land, take off the gall of our tempers, remove our hatred, and bring us of the present day to see with different eyes! On the other side the grave, all sincere Christians will be brethren again.

It is particularly worthy of observation, as well as full of instruction, to remark with what eagerness the people of all persuasions embraced the opportunities

they had of attending public worship and other appointed means of devotion, to implore the mercy of God, and turn away the judgments which hung over their head. The churches were so thronged, that there was often no coming near; no, not to the very door of the largest churches. There were also daily prayers appointed, morning and evening, at which the people attended with uncommon devotion. All plays and public places were neglected; the gaming-tables, public dancing-rooms, and music-houses were shut up and suppressed, finding no trade; for the minds of the people were humbled, and employed with other things. Death was before their eyes, and every body began to think of it. In August there died a thousand a day; all were thrown together, in the dark, into pits, to which no one could approach without the greatest danger. It is impossible to describe the variety of manner in which the feelings of the people would express themselves. Oh! death, death, death! was their constant cry, piercing the very soul. Some died of grief, others of fright and surprise, some had spots come upon them, and would go about tolerably easy till a little before they died; and some till the moment they dropped down; others would run to their own houses, if possible, and there sit down, grow faint, and die.

The magistrates locked up the people's doors where any had received the distemper, a mode of proceeding fully justified by its necessity, for the public good. Death stared in the faces of all men, and sounded an alarm in their souls. Many consciences were awakened, many hard hearts melted, and people might be heard in the streets calling for mercy through Jesus Christ. Many were the warnings then given by dying penitents to others, not to put off their repentance to a day of distress. I wish (says the author, who was an eye-witness) I could repeat those groans and exclamations that I heard from some poor dying creatures, when in the height of their agony and distress; and

that I could make the person who reads this hear, as I imagine I now hear them, for the sound of them seems still to ring in my ears. In another place, speaking of a large pit, into which hundreds of bodies were indiscriminately thrown, and which he had a great desire to see, but from which he was attempted to be dissuaded by the sexton in attendance, who was a religious character, he urged, "that it might be an instructing sight."—"Nay," says the good man, "if you will venture, upon that score, in the name of God go in; it will be a *sermon* to you; it may be the best that you ever attended in your life."

From the middle of August to the middle of September the infection still increased, and spread; and it was reckoned that, during that time, there died no less than 1600 a day. It was then that the terror of the people was inexpressible, and the courage of the persons appointed to carry away the dead began to fail them. The watchfulness of the magistrate was now put to the severest trial; in a word, people began to give themselves up to a fear that there was nothing to be expected but a universal desolation; these fears brought them into the churches; and the zeal they manifested in coming, and the earnestness and affectionate attention they showed to what they heard, made it evident, "what value people would put upon the worship of God, if they thought every day they attended at the church would be their last."

It was in the height of this despair, when 30,000 were dead in three weeks, nay, when it was reported 3000 died in one night, and 100,000 were taken sick, *that it pleased God to stay his hand*, and to slacken the violence of the contagion, in a manner as surprising as that of its beginning, and which showed it to be his own particular hand. Nothing short of Almighty power could have done it; it was evidently the secret invisible hand of him who had at first sent this disease as a judgment upon us.

The author of this affecting history relates, that him-

self and his whole family were wonderfully preserved, unhurt, through the dire calamity which surrounded him; and he attributes his safety entirely to the resigned state of his mind, which determined him to take his lot in the station in which God had placed him, and who he knew was able to preserve him in the midst of death and danger; but that which finally fixed him in a resolution to stay, and cast himself upon the protection and good pleasure of the Almighty, was the following circumstance:—"At a time when his thoughts were more than commonly serious upon this weighty subject, turning over the Bible which lay before him, he cried out, 'Well, I know not what to do; Lord, direct me.' At that moment happening to stop, he cast his eye on the 2d verse of the 91st Psalm, and read as follows:—"I will say of the Lord, &c." to these words, 'neither shall any plague come near thy dwelling,' &c.

But London was not only visited with what is usually called the *Great Plague*, in 1665; history informs us of that awful calamity befalling it in the year 1592, when 11,503 died of the plague. In the year 1603, 30,561; in 1625, 35,403; in 1630, 1317; in 1636, 10,400; and in twenty-three weeks, in 1665, 50,021 died.

What sore judgments has the Almighty God sent upon nations, and cities, and individuals! May he graciously turn away his wrath, at this eventful period, from our land! Let us, one and all, prepare to meet our God! for we know not *how* he may call our souls away! Such a time of calamity, if we madly suffer it to overtake us unprepared, is the most *unfit* that can be to *begin* to love our Saviour, and to seek after heaven. *Now, in the season of health*, is the acceptable time; *now* is the day of salvation.

Sent by C. K.

EPIITAPH.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

OBSERVING in your useful Magazine that you sometimes record the memory of faithful servants, I send you the following copy of an inscription upon a tombstone in my parish church-yard; the subject of which was well known to me.

Here lie the remains of
JOHN BEARD,
who died January 13, 1827,
aged 69 years.

He was for nearly thirty years a faithful servant in the family of the Rev. John Amphlett, D.D. vicar of this parish, who has caused this stone to be erected to his memory.

Sent by D. W.

Dodderhill, near Droitwich, Sept. 19, 1831.

" I HAVE DONE NO HARM."

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR.

BEING in the habit of taking in your " Visitor" constantly, and of circulating it among my cottage neighbours, I need hardly say I value it extremely, and have reasons to believe my parishioners do the same. Knowing you have the interest of our poorer neighbours at heart, I have been induced to send you the following.

In conversation with my cottagers, whether in sickness or at other times, I have been often struck with the observation, " I have done no harm," " I have

led a good life:" which, in other words, means, "I am no *sinner*." Now if a man thinks he is no sinner, I do not see how he can be a Christian; that is, how he can value the doctrines of Christianity. For what are those doctrines? Is it not the chief doctrine, that "the blood of Christ cleaneth from all sin;" that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Now does not this teach us that we *are* sinners? Does not this show, that, if we have a Redeemer and a Mediator, there are sins for which he *died*, and now *mediates* at the right hand of God; and therefore, that "if we say we have no sin, we deceive ourselves, and the truth is not in us?" Again, is it not another doctrine of the Gospel, that "we are not sufficient of ourselves to help ourselves, and therefore that God will give his Holy Spirit to them that ask him?" Now I do not see how a man can value this doctrine, if he is not conscious of his sins. For, if he thinks he is no sinner, he will never need assistance, in his own opinion: if he thinks he does not need it, he will never pray for it; and if he never prays for it, it is, in effect, the same thing as *disbelieving* it altogether.

But, perhaps, those who say, "they have done no harm," may mean, they are not conscious of any great crime; that is, they may not be drunkards or swearers, or stealers, or guilty of any heinous sin. Be it so. But is a man not a sinner for all this? Let him reflect how many things he has left *undone*; let him remember how many unguarded words have escaped his lips; how often he has slandered his neighbour; grudged him, perhaps, any little service, or felt envious at any good fortune that might befall him; and then, like the publican in the Gospel, he will have abundance of reason to say, "God be merciful to me a sinner." Besides this, however, the *real* Christian will remember he is not only "to do no harm," he is to go on doing as much *good* as he can. He must not content himself with standing still: not to advance, in his case, is to

go backward. St. Peter requires us to be adding virtue to virtue. St. Paul says, that "he forgot those things which are behind, and reached forward to those things which are before." And St. James says, "If any man knoweth to do good, and doeth it not, to him it is sin."

For these reasons it is clear, that to say, "I have done no harm," "I have led a good life," is, to say the least of it, a great mistake; that it is opposed to the practical belief of two great doctrines of our religion; and that we cannot reconcile it with "Christian humility," or "Christian improvement."

In the hopes this may benefit *many more* (should you think it worthy of insertion) besides those whose case has fallen under my notice,

I remain, Mr. Editor,

Your's, very respectfully,

C. T.



THE IMPORTANCE OF HABITUALLY STUDYING THE BIBLE.

THE possession of a Bible, if it be rightly used, is one of the greatest privileges which you can enjoy. But it would have been better for you never to have had a Bible, than to have one, and neglect to use it; because the Bible is a talent intrusted to your charge,—for the improvement or neglect of which you must give account: besides, to disregard it, as if it were of no value, is a high affront to that great God who gave it. Suppose a parent wrote a letter to a child at a distance, full of affectionate warnings and kind promises, and the child never opened it, or only read a line or two now and then, what an unworthy part such a child would act! Just so are we acting, if we neglect that book which our Heavenly Father has sent to us his children.

I purpose to show the importance of frequently, pa-

tiently, and thoroughly studying the Bible, from the command of Christ, the character and conduct of pious men, the knowledge, practical benefits, and real happiness gained by it; and then to answer some objections, and point out the danger of neglecting it. I know indeed there are persons, such as servants and others, who have not the command of their own time, and who cannot do as those can who have more leisure: but even these may still do something; and I would seriously ask them, cannot you often find time for folly, or perhaps for sinful books, or company? Let no excuse, then, satisfy you for a slight performance of the great duty of studying your Bible, but such as you are convinced will stand good in the solemn day of account. Let all reflect, that—

1st. The study of the Scriptures is plainly commanded. Christ says, "Search the Scriptures, for in them ye think ye have eternal life, and they testify of me;" "blessed are they that hear the word of God, and keep it." And again, St. Paul says, "Let the word of Christ dwell in you richly in all wisdom." Solomon gives much the same directions, when he says, "Cry after knowledge, seek her as silver, and search for her as for hidden treasure. Wisdom is the principal thing, therefore get wisdom." Let us not, then, live in the neglect of a plain command of our Saviour and our God.

2dly. It was the practice of pious men. Timothy had known the Scriptures from a child. It appears from the 119th Psalm, that David was continually studying the Scriptures; and he says of the righteous man, "His delight is in the law of the Lord, and in his law doth he meditate day and night." O that this were the character of all who call themselves Christians! that they would not only read their Bibles, but continually meditate upon them!

3dly. This study, in a dependence on the help of the Holy Spirit, is the only way to obtain a knowledge of the Bible. A thorough knowledge of any subject can-

not be obtained without great attention ; still less can a knowledge of the holy Scriptures be obtained without much perseverance and study. It is well said, "The Scriptures are a treasure of divine knowledge, which can never be exhausted. The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source to direct his conduct, and illustrate the works of God and the ways of men *."

4thly. It is one great means of attaining to the practical benefits of the religion it teaches ; namely, faith, conversion, sanctification, and hope. Hence, when the Bereans "received the word with all readiness of mind, they searched the Scriptures daily," and therefore "many of them believed." David says, "The law of the Lord is perfect, converting the soul." The Lord Jesus Christ prays for his people, "Sanctify them through thy truth ; thy word is truth:" and St. Paul says, "What things were written aforetime, were written for our learning, that we, though patience and comfort of the Scriptures, might have hope : beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Reading the Scriptures is one great means of bringing our souls near to God, and enjoying communion with him. "While in prayer, we speak to God : in the Scripture, God speaks to us."

5thly. This study also brings real happiness. "Great peace have they that love God's law. The Thessalonians received the word preached to them "with joy of the Holy Ghost." The word of Christ will often cause your hearts, like those of the disciples going to Emmaus, to burn within you. As "faith cometh by hearing," you will thus not only be persuaded that

God's promises will be fulfilled, but will see your interest in them, and rejoice in the hope of boundless bliss * beyond the grave. Do not, however, be discouraged if these practical benefits are not immediately obtained, or you seem not to make rapid advances in the divine life. Your progress may be real, though slow, and hardly seen. Although the new-born babe daily receives nourishment, yet it does not instantly grow up to manhood, but gradually passes through the stages of childhood and youth: so it is here. Be not disappointed if reading the Bible should sometimes appear a task, and your corrupt nature should be ready to call it a dry, dull, and tedious study; still persevere in it, remembering that nothing valuable is gained without self-denial. The more constantly you read it in a right spirit, the more comfort and pleasure, profit and happiness, you will find. When a man, by much patient study of his Bible, has taken his sentiments and principles simply from that source, he has the satisfaction of knowing that he rests on a solid foundation; that he has not taken his opinions from this man or the other, but from the Bible alone: he has "Thus saith the Lord," for the reason of the hope that is in him. Who can describe the value of this persuasion in the hour of temptation and trial?

Some, however, say, "Yes; I am satisfied with the truth of all this; but I am poor and unlearned; the Bible is a difficult and a large book, and when I begin to read it, I find many things I cannot understand." Let me, however, ask you, Are you not every day labouring to provide for yourself and your family? Now, in the beginning of the week, you do not say, "My labour is too hard for me; I will sit down and do nothing:" because you know, if you acted thus, yourself and your family might starve. But remember—your immortal soul is of far more value than your perishing body. Now, your soul wants food; and this food is to

* Happiness.

be obtained by diligently reading your Bible. Besides, you did not learn your trade at once, nor can you learn the whole truth contained in your Bible at once. The Bible is indeed a large book, but it consists of many small books; such as Genesis, Matthew, &c. Read one of these smaller books through, before you begin another, and by degrees, observing the rules hereafter mentioned, the most ignorant may get a knowledge of the Bible.

Others say, I have no time to read my Bible. I have enough to do in my daily work, without attending to any thing else. Remember, you must give an account of all your time to God, and you will not find that those portions of time were misemployed which were spent in reading your Bible. I appeal to your conscience, whether you do not often needlessly give time to things of far less importance; and, however busy you may really be, the study of the Bible will not hinder, but help your business, by teaching you to go through it with a quiet and diligent spirit. Besides, you can always find time for eating and drinking, and some time for amusement: but is not the food of your soul of infinitely greater consequence? Job said, "I have esteemed the words of his mouth more than my necessary food." Remember, again, the eunuch was reading the Scriptures while travelling on the road; he did not understand it, but he sought to understand it; and you know how God rewarded his diligence by sending Philip to explain what he read, and to preach unto him Jesus. But are you indeed so busy? This, then, is the reason why you should read the Bible. You are like a man in the midst of a battle:—this is your armour; do not throw it away, lest you be wounded, and perish for ever.

Others again say, I would read the Bible, but I have not got one, and I am too poor to procure it. To you it may be said, if you really desire to have a Bible, there never were so many opportunities as there are now, of obtaining one at a cheap and easy rate.

Should you even be too poor to embrace any of these, make your wants known to those who can supply you. If you are as much in earnest to obtain this food for your never-dying souls, as you are food for your perishing bodies, you may hope God will incline the heart of some kind friend to impart this best gift to you.

Lastly, some who may hear this read may say, in answer to all that has been urged, "I am unable to read the Bible." To such I would reply, you must make use of the best helps in your power. If you are thoroughly persuaded that the knowledge of the Bible is not only an important duty, but a great advantage, you will make every effort, you will use every opportunity, to gain this knowledge. Hence, when persons have become really in earnest about religion, they have learnt even in old age to read the Bible, and happily for you, there are now opportunities peculiarly favourable for this end in the adult schools, which are becoming so general. But if you cannot learn to read the Bible, your children, neighbours, or friends, will surely be glad to read a chapter to you. You should also be diligent in attending public worship, where you may hear the Bible read. If a kind father had left a will, would you ever rest satisfied till you knew what it contained? Be then at least as much in earnest about your eternal welfare as you are about those temporal concerns which most interest you.

Yet, after all I have said, I fear many who have a Bible, will disregard it, and suffer it to lie unopened on the shelf, or consider it merely as a task-book for their children. What shall I say to *you*, or how shall I engage you to attend to this great duty? I know the true reason why you neglect this sacred book: you love your sins, and are afraid the study of the Bible will either oblige you to forsake them, or increase your guilt if you continue in them. But be not deceived; what does the Lord Jesus Christ himself say? "This is the condemnation, that light is

come into the world, and men loved darkness rather than light, because their deeds were evil *." Your disregard of the Bible, instead of being an excuse, will be an evidence of your sin, will increase your guilt, and will condemn you for ever. "Whoso despiseth the word shall be destroyed: but he that feareth the commandments shall be rewarded †."—"How shall you escape if you neglect so great a salvation, spoken by the Lord, and confirmed by them that heard him ‡?" Let the terrors of the Lord then show you the danger of neglecting him; and let the love of Christ constrain you continually to read your Bible, with prayer for that Divine assistance, without which all your reading will be unprofitable.

Sent by J. S——E.

BATH NATIONAL SCHOOL.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

As many of your readers are, in some way or other, connected with National Schools, the following account of circumstances, which have occurred in connexion with the Bath National School for boys, may, perhaps, prove interesting.

This School has been, for the last eighteen years, under the care of Mr. Browning, whose zeal and abilities as a master are of no ordinary kind, and have often been acknowledged with praise in the Annual Reports of the Institution. In the year 1828, the number of those who had received their education under Mr. B. became considerable; many of them had become husbands and fathers, and all felt grateful to an Institution to which they were so deeply indebted, and cherished a deep feeling of respect for their former master. As

* John iii. 19.

† Prov. xiii. 13.

‡ Heb. ii. 3.

a proof of this, they determined on presenting him with some article of value. They entered into a subscription for that purpose, and raised a sum of money sufficient to purchase a handsome silver snuff-box, on which they had engraved a suitable inscription. Being also desirous of keeping up a feeling of brotherly affection amongst themselves, they proposed having a meeting for social enjoyment, and resolved, as a mark of respect, to invite Mr. Browning to preside. His presence, they thought, would be a pledge to their friends that nothing was intended but what would deserve their approbation, and at the same time furnish them with an excellent opportunity of presenting him with the proposed token of their high esteem. On the 28th of December, 1828, about thirty met on the premises belonging to the School (permission for the use of which having been previously obtained), and sat down to dinner, with Mr. B. at their head. After dinner Mr. B.'s present was delivered to him, and a suitable address, with an assurance, that "it was intended to convince him that his instructions had not been forgotten, and that it would be the endeavour of those by whom he was surrounded to do credit to the Institution in which they had been educated, and to the master by whom they had been taught."

The tears which started from his eyes, and the affectionate and impressive reply that he delivered, will not easily be forgotten by those who saw and heard it. This meeting being approved of by the friends and supporters of the School, and having been productive of much good feeling among the young men themselves, before the end of the next year they determined on having a similar meeting. This they did, and it proved the source of increased pleasure and profit; so much so, that in the course of the next year they adopted measures for holding one annually, and drew up regulations for that purpose, a part of which is as follows:—1st. In order to cherish and increase that feeling of affection which already exists among us, the

persons herein interested shall annually meet, on some day during the Christmas holidays, to partake of a dinner, &c.—2d. That no person of immoral character shall be allowed to attend these meetings.—3d. That, as a mark of the esteem and respect we still cherish toward Mr. Browning, he shall be invited to preside on these occasions.

At the third meeting a circumstance occurred that ought not to pass unnoticed. The day previous to it, a young man, who had received his education in the School, and who was now poor and in distress, was met by one of his old school-fellows, who soon became acquainted with his pitiable condition, and in the name of the rest pressed him to attend the Meeting the next day; he hesitated, on the ground of the poverty and meanness of his appearance, but this was overruled, and he accordingly attended. His case was made known, he was treated with the utmost kindness and attention, and, before they separated, a collection was made for him, and though very few knew that such a case would be brought before their notice, the sum raised was considerable, and enabled him to provide food for his wife, and satisfy the clamours of his children for bread. The last of these Meetings took place in the Christmas week of 1831, and was of a most interesting description. Between twenty and thirty sat down to dinner; some of them had, since the first of these meetings, become schoolmasters themselves, and others of them had, during the preceding year, volunteered their services as Sunday school-masters and teachers gratuitously, and were so employed. In the same year a society was also instituted for the relief of such of their former school-fellows as might, at any time, be in distress; the conversation, turning on these topics, was very pleasing, and led to a most spirited discussion as to the best means of contributing to the prosperity of the institution in which they had been educated; and the evening was spent according to the apostolical injunction, "Let no corrupt communication

proceed out of your mouth, but that which is good to the use of edifying." The sentiments expressed by many were such as would have pleased the friends of national education to have heard. The young men separated that night, with their hearts more closely knit together, with greater respect and veneration for their late master, and with a firm determination, by studying to preserve an unblemished character, and by every other means in their power, to advance the interests of national education in general, and the Bath National School in particular.

Should this meet the eye of any who are engaged as national school-masters, I trust it may have the effect of encouraging them in their arduous labours, and lead them to indulge the hope, that they may eventually find they have not laboured in vain.

I remain, Sir, your humble servant,

A NATIONAL SCHOOL MASTER,

formerly educated in the Bath National School.

THOUGHTS FOR MAY.

HERE is the first of May once again; I cordially welcome it, and many comrades have I in my welcome; all the children in the parish have, for the last week, been begging flowers from their older neighbours, and gathering all their own little stock for the May-day garland: to-day these floral treasures come forth in full pride. I like the flowers, I love every thing from the fields and gardens, I can admire the strings of daisies and cowslips, and give full credit to the ingenuity of the garland-makers, for a long affair it must be, to make all the flowers do exactly as they ought; but, sometimes, dirty ribbons and cut papers are added, by way, I suppose, of showing how much superior to any finery is the real beauty of the flowers. Now the paper and the ribbons, I do *not* like; dirty finery is

always bad, but especially bad on a May morning, nature outvies art so completely. When will a green be found to compare with the bright hue of the hedges? In June, it may be, all is in fuller, grander vegetation, but nothing can equal the fresh greens of May. There is an inspiring cheerfulness in all around, bringing to mind the words, "God saw every thing he had made, and behold it was very good," but, alas! there are those, who see all as if they saw nothing, who know not that, "all is good:" the mind must be in a healthy frame, or even the beauties of May will be of no avail. People are apt to be much occupied with any bodily illness that afflicts them; we perpetually hear them relate their ills, and they eagerly catch at remedies. Strange, very strange, that they never think of the diseases of the mind! Any advice relative to *them* would be considered rather in the light of insult than kindness, and yet these mental diseases (of which discontent and indolence are the chief) are just the reason, why the sunshine of May, its thousand warblers, its bursting vegetation, are all unheeded. Now it is *not* a matter of little consequence whether we mark these blessings or not; to ourselves it is a terrible loss, only considering it as lost pleasure; but there is another light in which the subject must be viewed. Is it not unthankful to the Creator of all these beautiful blessings, to let them pass unnoticed? Alas! abounding as misery does, and richly deserved as it is, if it be our happy lot to be able, free from serious cares, to enjoy this month of May, let us indeed be thankful and *watchful*. Life, always uncertain, is now doubly so:—a dreadful pestilence reigns amongst us, carrying off its victims so rapidly, that time there is none for repentance. Surely then we ought all so to live, that death may find us ready. And yet, though these numerous examples of mortality press this truth home, still had this fatal disease been unknown in our island, the obligation to be prepared for death is quite as urgent; for who can tell when

his last hour *may be*? “Be ye therefore ready,” but be not cast down; the true spirit of readiness does not imply gloominess, quite the reverse;—it will produce an ease of mind highly favourable to cheerfulness; for after all (though very hard is the task of remembering it), this world is not our abiding place; surely we would not wish it should be; sin, misery in all its horrid shapes,—would we wish such the inmates of our home?—No! look beyond the dark portals of the grave. Let us be so grounded in the faith, and so conduct ourselves here, that we may look with confidence. The last day of this month, in the present year, is the festival of the Ascension: our blessed Redeemer, having finished his work on earth, was taken up to heaven, there to remain till he shall come at the last day to judge the quick and the dead. Be the last day when it may, let us all remember that *our* last day is the day of our death: in the grave is no repentance. Let us then make the most of the present hours, and so live, that, when our time comes, we may be able to say with the apostle, “to die is gain.”

F.

HINTS TO PARENTS OF POOR CHILDREN.

PARENTS who really wish to be kind to their children, often do them great injury from want of consideration. Now, as the character and happiness of men and women very much depend upon the habits which they have acquired when they were children,—a parent who wishes well to his children should be very careful as to every thing that concerns them, and should not only be anxious to keep them from the commission of direct crimes, but should guard them against such acts as may be a great injury to them if they should grow into *habits*. Children of the working classes, for instance, should be taught care, and good management, and economy, whilst they are young. Many parents

are too negligent about this. I know several people who complain very much of poverty, yet who give to their crying children money whenever they ask for it. Some parents will give their children a halfpenny almost every morning before they go to school; and this halfpenny is always spent in some sweet thing to eat, which does the child no good whatever. But the child thus gets a habit of spending its money on the indulgence of its own appetite: and it is this very habit which makes it, when grown up, a careless spendthrift, and a frequenter of the alehouse, which keeps a man wretchedly poor all his life-time, and starves his wife and his family, as well as himself. This halfpenny a day, moreover, amounts, in a year, to more than fifteen shillings, a sum sufficient to buy some useful article of clothing. National School children generally belong to the poor, and yet you frequently see them, on going to school, crowding round the basket of some man or woman, who lives by selling them treacle balls, or sugar-plums, or plums or apples, or some other such thing, altogether useless. And this generally goes on on a Sunday morning, as well as on week days: indeed some parents give their children money on a Sunday, when they give them none on other days: and thus the masters and teachers of schools see the children come to church or to school with their pockets or their mouths filled with what they have bought on their way. Parents ought never to give their children money on a Sunday. There ought to be no stalls on Sundays, and no shops open. Children, by these means, learn to be careless about Sunday; and however lightly some people may treat these matters, they are often the first steps to ruin. A child ought to be taught to think of the Sabbath with great reverence and respect; and the common every-day business of the week ought not to be seen on the Lord's day: and the minds of the children ought to be led into such a state as to see that the worship and the service of God should be the particular business of that day. Sunday tradings and

traffickings are *bad*, both in the buyer and the seller: they show that religion is not in the mind, and they serve effectually to keep it away. It is a sorry sight to see an old sinner, for the sake of a little gain, tempting children to go astray, and undoing all that their instructors have been teaching them. These matters are of great importance towards training up children in right principles and practices, and therefore require the serious consideration of every parent who has a real regard for the happiness and best interests of his children.

V.

POOR A, AND PROSPEROUS B.

I HAVE two neighbours, both of whom I am well acquainted with. I have known them both from boys, and remember well the different manner of their bringing up. I shall call one Mr. A, and the other Mr. B. The parents of both were in what is called the middle class of society, not rich, not poor. A, when a lad, was fond of indulging his appetite; and, whenever he asked for money, his parents gave it to him; and it was soon spent in some of the sweet things, which the village shop afforded. The whole of the money which this lad could raise was spent on himself, in self-indulgence. As soon as he grew to be a man, he had a good fortune left him: the habit of self-indulgence, which he had acquired, never left him; and, though his fortune was large, his expenses were large too; and he soon, therefore, was a poor man; and a poor man he has been ever since.

B's parents, knowing that their boy had every thing that was wanted, at home, did not see any need of giving him money to spend in gratifying fancied wants; his parents explained to him why they did thus; and the lad was sensible enough to see that all that they did was intended for his good. Never having been accustomed

to spend money without necessity, he never got into any such habit. He was a careful, diligent boy at school; and, when he grew up, he had no fortune left him, like his friend A; but then he had not the wants of A: he laboured for what he earned; and, keeping to his early habits, he spent no useless money. He is now a thriving, prosperous man; his income is good, and he is able to assist those who are in need; and he is always willing too; for he is a generous man, because I believe he is a Christian man: and, under God's blessing, he may be said to owe this, in a great measure, to the watchful care, and good counsel, which his parents gave him in his youth.

V.

NATURAL HISTORY.

(Sent without a name.)

UTILITY OF THE LONG CLAWS OF THE LARK.

THE lark makes its nest generally in grass fields, where it is liable to be injured either by cattle grazing over it, or by the mower. In case of alarm from either of these, or other causes, the parent birds remove their eggs, by means of their long claws, to a place of greater security; and this transportation is effected in a very short space of time. By placing a lark's egg, which is rather large in proportion to the size of the bird, in the foot, and then drawing the claws over it, you will perceive that they are of sufficient length to secure the egg firmly; and by this means the bird is enabled to convey its eggs to another place, where she can sit upon and hatch them.

SAGACITY OF AN ELEPHANT.

"I was one day feeding the elephant at Exeter 'Change with potatoes, which he took out of my hand. One of them, a round one, fell on the floor, just out of

the reach of his proboscis. He leaned against his wooden bar, put out his trunk, and could just touch the potatoe, but could not pick it up. After several ineffectual attempts, he at last blew the potatoe against the opposite wall, with sufficient force to make it rebound ; and he then, without difficulty, secured it."

PRIDE IN A DOG.

A gentleman, a good shot, lent a favourite old pointer to a friend, who had not much to accuse himself of in the slaughter of partridges, however much he might have frightened them. After ineffectually firing at some birds, which the old pointer had found for him, the dog turned away in apparent disgust, went home, and never could be persuaded to accompany the same person afterwards.

SNAIL SHELLS.

Having frequently observed some broken snail shells near two projecting pebbles on a gravel walk, which had a hollow between them, I endeavoured to discover the occasion of their being brought to that situation. At last I saw a thrush fly to the spot with a snail-shell in his mouth, which he placed between the two stones, and hammered at it with his beak till he had broken it, and was then able to feed on its contents. The bird must have discovered that he could not apply his beak with sufficient force to break the shell while it was rolling about, and he therefore found out, and made use of, a spot, which would keep the shell in one position. I do not know whether Mr. M'Adam has ever observed the same circumstance, but his ingenious contrivance (if it is his) of confining stones in a sort of hoop while they are being broken, is somewhat similar to that of the thrush.

COCKNEY BEE-HIVE.

I hear of a hive of bees on the top of a house in the middle of Holborn, which is doing very well. The circumstance of bees finding their way home through

the thick smoke, fogs, and vapours of the metropolis, seems to prove that their course is not directed by sight, but by some still unexplained instinct.

A PARROT.

A strong proof of something more than instinct was given in the case of a parrot belonging to Colonel O'Kelly. When the colonel and his parrot were at Brighton, the bird was asked to sing: he answered, "I can't." Another time he left off in the middle of a tune, and said, "I have forgot." Colonel O'K. continued the tune for a few notes; the parrot took it up where the colonel had left off. The parrot, seeing the family at breakfast, said, "won't you give some breakfast to Poll?" The company teased him a good deal; he said, "I don't like it."

ANECDOTE OF GRATITUDE AND RECOLLECTION SHOWN BY AN ANIMAL FOR HUMAN KINDNESS.

A young lady brought up a calf, whose mother died soon after it was born. She made a pet of it; but, when it became a heifer, for some reason it was parted with, and she lost sight of it for two years. At the end of that time, as she was walking with a friend in a lane, she met with some cows, when one of them left the herd, and came up to her, showing evident symptoms of pleasure in seeing her. She immediately knew and patted her old acquaintance, who, after being satisfied, by these marks of her favour, that the recognition was mutual, quietly turned away, and joined her companions.

BIRDS.

I am not aware that any naturalist has noticed the circumstance, that those birds which are necessarily obliged to be a longer time absent from their nests in search of food for themselves or for their young, make infinitely warmer nests than those which are able to procure their food more readily. Thus, we see the duck, and many aquatic birds, which have a voracious

appetite, and have often to go over a considerable space of ground in search of food, and are consequently a long time absent from their nest, cover up their eggs with a prodigious quantity of down and feather, in order to prevent their eggs being chilled. In like manner the long-tailed titmouse, who, having from twelve to fifteen young ones to provide for, must necessarily be a long time together away in search of food, so that she cannot herself impart the necessary warmth to her brood by sitting on them, as most other birds do, not only lines her nest with a profusion of the softest down and feathers, but makes it almost in the shape of a ball, with a small hole in the side to enter at, so that the young are effectually protected from cold in their snug abode. The thrush, on the contrary, who can so readily procure worms on a lawn or in a meadow, so that it is not necessary for both the parent birds to be absent in search of food at the same time, lines its nest with clay or cow-dung.

THE UNJUST STEWARD CONSIDERED.

“ And I say unto you, make to yourselves friends of the mammon of unrighteousness.”—*Luke xvi. 9.*

THE meaning of these words is not perfectly evident without some consideration; for the first impression made by them is, that our Saviour recommended his disciples to follow the example of the unjust steward, who is the subject of the parable from which this text is taken: but it is impossible to suppose that this was his intention; for the conduct of that steward was contrary to every principle of honesty, and in direct opposition to the laws both of God and man. Our Saviour, indeed, himself shows us, that the steward's master considered him *unjust*, when he commended him for having acted *wisely*. Let us see what it is this steward does, and in what manner our Saviour commands us

to follow his example. In consequence of an accusation, which we must conclude he could not disprove, of having wasted his master's goods, he is dismissed from his stewardship. He felt that he had nothing left; he had been unused to labour, and he knew it would be vain to depend upon continuing with his master, now that his bad practices had been found out. By a further act of dishonesty, therefore, he contrived the means of making for himself friends, who would receive him into their houses; and his lord (*i. e.* his master) commended him as having acted *wisely*; but our Saviour shows us in what way he acted wisely: for he immediately adds, "for the children of *this* world are in their generation wiser than the children of light." It is as a child of *this* world, then, that he had acted wisely; and it is the wisdom of his conduct as it relates to *this* world, which is made an example to the children of light with regard to the *next*; the children of this world being "in their generation," that is, as unconnected with any future state, the wisest of the two; they see their own interest here more clearly, and pursue it with greater eagerness and perseverance, than the children of light perceive, or follow theirs, as heirs of a future possession.

Our Saviour, therefore, exhorts *them* to be as wise in providing for their *future* interest: "And *I* say unto *you*, make to *yourselves* friends of the mammon of unrighteousness, that when *ye* fail, they may receive *you* into *everlasting* habitations." They are *everlasting* habitations, then, which we are exhorted to be thus wise in securing. We must make to ourselves friends in that enduring kingdom, into which we hope to enter. And we are told, that we may even use the "mammon of unrighteousness," that is, the riches of this present world, in such a manner as to do this. Whether we have little, or whether we have much, we may equally make an honest and upright use of those riches committed to our trust. For our Saviour continues to say, "he that is faithful in that which is least, is faithful

also in much ; and he that is unjust in the least, is unjust also in much." While we remain in this world we are God's stewards, and are answerable to him for the use we make of all the good things we possess ; for every thing we have is his ; there is nothing but what we hold in trust only till the day of the reckoning comes, in which we must give an account of our stewardship : when, if we have not been found faithful in the "unrighteous mammon," in those things which had been intrusted to our care during our short residence here, who will commit the true riches to our trust ? those riches which are in themselves precious, which will abide with us for ever, and which our Saviour therefore calls our own, as being no longer subject to change or loss, but given us to enjoy throughout all ages.

If we then, being Christians, shall be accused like the unjust steward, a child of this world only, of wasting our Lord's goods, how much more grievous will our lot be than his !—he was deprived of the means of subsistence for a few short years only, we shall forfeit our happiness for ever. It was still possible for *him* to find other employment, other masters. But if we make not up our account till the great day of reckoning comes, and a charge which we cannot disprove, is then brought against us, *our* doom is fixed, *our* day of hope is passed. What employment will remain for us, to what other master can we turn ? We have wasted our Lord's goods here, and our own happiness for ever. How might we have avoided the one, and secured the other ? By not attempting to serve two masters, whose services are entirely opposite. "Ye cannot serve God and mammon."

We may live in the world, and use all the innocent enjoyments with which it abounds, as a passage to another towards which we are journeying, without forsaking our service to God. But we cannot become *servants* to this world, and retain our service to God. If our minds are entirely occupied by the concerns of

this world, we shall neither have time or inclination to attend to the duties required of us by our heavenly Master. We must therefore choose whom we will serve, and abide the consequences of our choice—those consequences are not unknown; the wages of either master are fixed. If we enter into the service of the world, we must not expect a higher reward than that world is able to give, and we must be content with the uncertainty always attending our most devoted service to it. The wages for which we have been all our lives labouring, may never be paid—those honours, those riches, that favour, for which we have been incessantly toiling, may never become ours. The world is a hard master, it allows us no respite from our labours; and our most persevering efforts frequently procure for us only pain and sorrow. But even if we do succeed in procuring the wages of our labours to their utmost extent; if we possess the favour of our master; if our riches increase; if honours are heaped upon us; what is the end of these things? Let us hear what the greatest, the richest, the wisest man that ever lived, pronounced it to be: “What profit hath a man of all his labour which he taketh under the sun? Behold, all is vanity and vexation of spirit.” And then let us contrast it with the service required, and the end to be obtained as servants of our Heavenly Master. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?”

S. B.

FALSEHOOD.

LIE not, but let thy heart be true to God;
Thy mouth to it; thy actions to them both.
Cowards tell lies.

Dare to be true. Nothing can need a lie:
A fault which needs it most, grows two thereby.
George Herbert.

ILL HUMOUR.

Lose not thyself, nor give thy humour way :
 God gave them to thee "under lock and key."

The same.

Sent by A. V. I.

LETTER FROM ANN WILLIS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR.

I HAVE resolved to send you my history, in the hope that it may serve as a warning to those who might otherwise fall into the same error with myself. My parents were as honest and industrious a couple as you could wish to see : my father was a shoemaker, and had the custom of almost all his village neighbours ; my mother helped him in his business as much as she could ; but her time was almost all taken up in attending to her five children, of whom I was the eldest.

As soon as I was old enough, my mother sent me to school ; and, when I was about fifteen, Mr. Collins, a farmer, who lived in our village, took me into his service. Mrs. Collins was a tidy, active woman ; and she was exceedingly kind to me, and took pains to teach me many useful things.

I remained with the Collins's two years, at the end of which time, my mother heard of a nursery-maid's place being vacant in the family of a gentleman who lived but a very few miles off. She advised me to apply for it ; and, as Mrs. Collins gave me a good character, Mr. and Mrs. Sandby agreed to take me. I could not quit my old master and mistress without regret, for they had behaved to me in the kindest manner, but still I was pleased with the thoughts of my new situation, both from the higher wages I was to receive, and because I was fond of children, and liked the idea of waiting upon them.

Mr. and Mrs. Sandby's family consisted of four children ; and the upper nurse, under whom I was placed,

was a sensible and good-natured woman. Although, at first, I felt out of spirits, for not being so near my father and mother as when I lived with Mr. and Mrs. Collins, her cheerful and friendly manner soon made me feel more comfortable, and I became very happy in my new situation. After I had been about six months with Mr. and Mrs. Sandby, they determined on going to the sea for the health of one of their children. I enjoyed the thoughts of this expedition, and bid my parents farewell, promising to write to them in a short time. We settled at Ramsgate; and I was delighted with every thing I saw; for having never been ten miles from home before, in my life, there was a great deal to amuse me. Mrs. Jones, the upper nurse, was taken very ill soon after we reached Ramsgate, so I had to take the master and miss Sandby's out a walking without her. We often met a party of children whose parents were acquainted with my master and mistress; and, as they used to play with my young ladies and gentleman, their nursery-maids and I became acquainted. They were very smart looking girls, and talked so much about dress and the fashions, that I soon became ashamed of my dark stuff gown and close straw bonnet, which had never before struck me as being mean; for Mrs. Jones was a very plain dresser, and I had never thought of wearing any of the fine things which my new acquaintances declared to be quite necessary. They were soon as familiar with me as if they had known me all their lives, and spoke so decidedly about every thing, that I could not help being swayed by what they said. My mother had advised me to put what little money I could spare into the Savings' Bank; but my new friends told me of so many things that were wanting to make my dress look at all tolerable, as they called it, that all my wages for the year would not have bought the articles they talked of. I made myself as smart as I could, however, and Mrs. Jones, who perceived the alteration in my appearance, talked to me of the foolishness of thus

wasting that which should have been laid up against the time of need : but, as I did not like to own that I had been led by such new acquaintances, rather than by her example, I became sullen in my manner towards her, and saw as little of her as I could, for my vanity, which was now awakened, would not permit me to listen to her advice. I was, at length, obliged to tell my gay friends that my money was all gone; and they were astonished at finding my wages were so low; (for my master having paid me half-a-years' wages just before we came to Ramsgate, I had some money to spend at first). "Why," said one of them, "I wonder you should think of staying in such a place as that; you might get a great deal better wages any day." In short, they persuaded me to give Mrs. Sandby warning;—and she was very willing to part with me, for I had become unsettled, and idle. I neglected writing to my parents, because I felt that I was acting contrary to their wishes, but comforted myself with the hope that I should soon meet with a good situation, and that then they would easily forgive my ill conduct. Week after week, however, passed without my succeeding: my smart friends left Ramsgate; and I was compelled to return to my home, and bear the well deserved reproaches of my parents. To them I am now a burden; and, as I at length perceive and lament my folly, I am anxious that my example may be a check to others against being led away by new acquaintances, instead of being guided by their parents and best friends. And I trust that my folly may be a warning to others against that vanity, which leads to so many evils, and has been so great an injury to myself.

I am, Mr. Editor, your humble servant,

ANNE WILLIS.

Ee.

EXTRACTS FROM THE "ANNALS OF MY VILLAGE."

THE following extract speaks of the method of planting apple cuttings in potatoes, as having been found to be successful.

The trials of our correspondent Sp—— (as given in a former Number) do not seem to have succeeded; and we have not ourselves been made acquainted with any successful experiments.

"Sir John Sinclair has ascertained, that permanent and beautiful colours, in silk, cotton, and woollen goods, may be produced from the flower of the potatoe. Cutting the flower off is not injurious to the plant: on the contrary, by preventing the formation of the seed, or apple, the weight and quality of the root are thus considerably improved. A snuff-box has been made in Saxony from the starch of this valuable plant. It is of a deep chocolate colour, and resembles leather in texture and appearance. From Bohemia a correspondent writes, that an horticulturist there had a beautiful plantation of the best sorts of apple trees, which have neither sprung from seeds nor grafting. His plan is to take shoots from the choicest sorts, insert each of them into a potatoe, and plunge both into the ground, leaving but an inch or two above the surface. The potatoe nourishes the shoot whilst it is striking root, and the shoot gradually springs up, becomes a healthy tree, bearing the best fruit, without requiring to be grafted.—I have successfully tried 'the Bohemian method,' with the cuttings of myrtles, geraniums, and scarlet fuscias." P. 288.

"A plantation of 'sycamores,' fifty feet asunder, with three sea shallow-thorns between every two of them, will make a fence sufficient to defend the herbage of the country from being injured by the spray, and, when planted by the sea-side, the sycamore attains a considerable height." P. 200.

"You have, no doubt, reader, frequently observed

the clustering of swallows on the thatch and chimney of some near cottage," when about to take their departure; "but have you ever considered their wonderful order and polity, and how they travel, without a guide or compass, through a vast expanse of air, and over the deep briny sea, when long experience, charts, and journals, are needed to enable man to accomplish what these birds instinctively perform? Have you ever seriously thought who it is that thus directs their steady course, discovers to them what distance they have travelled, and how far they have yet to go? Who conducts and feeds them, who points out those islands and quiet resting places, where they successively refresh themselves, and at length directs them to some far distant region, where they may safely bring up their young? This all cometh of the Lord, who commanded the waters to bring forth abundantly the moving creatures that have life, and fowl, that fly above the earth, in the open firmament of heaven." P. 295.

"Patriarchs and prophets rejoiced in the works of nature. David spoke of them in strains of gratitude and adoration: your Lord has told you to observe the flowers of the field, and the birds that fly along the heavens; he illustrates his most important truths by referring to a grain of corn, a vine, a mustard-seed. And will you disregard him? Let it be daily your delight to trace his beneficence in the visible creation, to adore and to acknowledge him in all his works. But stop not here: there are greater things than these, even that love to fallen man, of which the driving shower and loud wind in winter, the bright flowers of advancing spring, summer's cloudless skies, and the rich fields of autumn, may forcibly remind you." P. 352.

ON THE CULTURE OF POTATOES.

In the cultivation of the potatoe, it does not seem to be yet settled whether it is necessary that the set should be taken from a large potatoe, or whether that from a small one will answer the same purpose. And

yet this seems an easy question to be settled by *experience*, although it is true that the nature of the ground may make a greater difference than the size of the potatoe which is planted. Two rows, one of small and the other of large sets, planted on the same ground, would settle the question. As far as our own experience has gone, we have generally found large sets to answer best, and that one eye, (or two, for fear of accident,) has succeeded quite as well as a whole potatoe. If the small, and almost useless potatoe would answer as well, the saving would be of great importance. The following extract from the Horticultural Register has been sent to us by a correspondent.

—ED.

“ Mr. Knight's general rules, as I find them in a letter now before me, are these :—‘ I obtained from the ash-leaved kidneys last season (a bad one, 1830,) a produce equal to 670 bushels, of 80 lb. each, per statute acre. To obtain these vast crops of the ash-leaved kidney, I always plant whole potatoes, selecting the largest I can raise; and for a very early crop, those ripened early in the preceding summer, and kept dry. I usually plant them on their ends, to stand with the crown-end upward, and place them at four inches' distance, from centre to centre, in the rows; the rows two feet apart, and always pointing north and south. I plant my large potatoes much in the same way, but with wider intervals, according to the height which the stems attain: thus, one which grows a yard high, at six inches' distance from centre to centre, and three feet six inches, or four feet, between the rows, never cutting any potatoe, nor planting one of less weight than a quarter, but generally half a pound. By using such large sets, I get very strong and large plants, with widely-extended roots, very early in the summer. The blossoms take away a good deal of sap, which may be better employed in forming potatoes; and whenever a potatoe affords seeds freely, I think it an insuperable objection to it. As a general rule, I think potatoes

ought to be planted in rows, distant from each other in proportion to the height of the stem. The height of the stem being full three feet, the rows ought to be about four feet apart, and the sets of the very largest varieties planted whole, never to be more distant from centre to centre than six inches. By such mode of planting, the greatest possible quantities of leaf (the organ by which alone blood is made) are exposed to the light." (See Art. VI. signed G. J. T.)—*Horticultural Register*, No. X. p. 441.)

THE LION SERMON.

(From a Periodical Work published thirty years ago.)

THE discourse to which this singular title is introductory, will be better illustrated by our prefacing it with a short account of the very extraordinary circumstance from which it originated.

We have to record a memorable instance of the interposition of Providence in favour of a man every way worthy of it, and a grateful and pious remembrance of that Divine protection so miraculously afforded.

As long ago as the reigns of king James and Charles the First, lived sir John Gayer, knight, a wealthy citizen of London, and a merchant of the first eminence. To his spirit of commercial adventure he was indebted for his high rank in society, and the opulence which enabled him so honourably to support it.

He was an inhabitant of the ward of Aldgate, and a liberal benefactor to the Church and poor of the parish of St. Catherine Cree, in which he resided.

He had planned a mercantile speculation, the success of which he conceived materially depended upon his personal superintendence. With a view to its execution, he embarked on board a vessel richly laden with his property, and sailed to the coast of Asia.

The different places he visited with his merchandize, and the accidents he encountered in so long and peril-

ous a voyage, have not been transmitted to our times. Probably his papers were destroyed in the great fire of London.

The adventure which forms the present subject is the only one of which we have any distinct account. This gentleman, travelling with a caravan of merchants across the deserts of Arabia, by some unaccountable fatality separated from his companions, and night overtook him before he became sensible of his danger. He in vain endeavoured to gain the caravan; it had advanced too far, and he was enveloped in all the horrors of darkness, in the midst of a dreary and dismal desert. No place of refuge was near, and he seemed the destined prey of the savage animals which he heard roaring for food a short distance from him. In this awful situation, neither his courage, his presence of mind, or his reliance on Heaven forsook him. His own exertions he knew were vain; and he resigned himself, like a true Christian, to the disposal of his God.

He did not make rash vows, which he knew might not be fulfilled without a crime, but actuated by a just sentiment of religion, he fell on his knees, prayed fervently and devoutly, promised that if Heaven would rescue him from impending danger, the whole produce of his merchandize should be given as an offering in benefaction to his native country.

At this moment a lion of tremendous size was approaching him. Death appeared inevitable; but whether it was owing to the prayers of the pious knight, or to the generous nature of the noble animal, the fact was, that the lion, after prowling round him, bristling his shaggy hair, and eyeing him, apparently with fierce intent, suddenly stopped short, turned round and walked quietly away, without offering him the slightest injury.

The knight continued in the same suppliant posture till the morning dawned, when he pursued his journey, and happily came up with his friends, who had considered him for ever lost.

The remainder of his voyage was prosperous; he disposed of his freight to advantage, and reached England with increased wealth.

He was not unmindful of the vow he had made in the desert, but without delay proceeded to carry it into effect. To different charities he distributed considerable alms, but particularly to the poor of his own parish; and among other donations, he bequeathed two hundred pounds to the Church of St. Catherine Cree, to be laid out in the purchase of an estate, the profits of which were also to be applied to the poor, on condition that a sermon should be occasionally preached in that Church, to commemorate his deliverance from the jaws of the lion.

Wednesday, October 16th, 1805, was the day appointed for the pious celebration of the event thus related. The Church bell of St. Catherine Cree tolled as usual for Divine Service, and when the congregation had assembled, the morning prayers were read.

The lesson for the day was appropriately taken from the sixth chapter of Daniel, where it is recorded, that after the prophet was cast into the lion's den, the Lord shut their mouths, so that they did not hurt him.

The verses of the thirty-fourth psalm, inferring that "those who fear the Lord shall dwell in safety, though hungry lions roar around them," was sung by the charity children. After the service, the rector of the parish pronounced what is aptly called "The Lion Sermon." He took his text from the eighth verse of the Second Epistle of Peter. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

Upon this subject the preacher descanted with great eloquence, and concluded his admonitory discourse, by representing the virtue, charity, piety, and unshaken constancy of sir John Gayer, as examples every way worthy of imitation.

Sent by J. T. H.

ANSWERS TO THE QUESTIONS ON THE
PROPHECIES,

(*In p. 177 of our last number.*)

Ans. 19. THE prophet Isaiah lived between seven and eight hundred years before Christ.

Ans. 20. Isaiah gives so full an account of the promised Saviour and his kingdom, that he has been particularly called the evangelical prophet. This account runs through the greater part of his prophecy. See the forty-second chapter. The fifty-third is a continued prophetic description of our Lord.

Ans. 21. "He shall be called Wonderful, Counsellor, the mighty God, the everlasting Lord, the Prince of peace." ix. 6.

Ans. 22. "The deaf shall hear, the eyes of the blind shall see," xxix. 18. "Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." See also chap. xxxv. ver. 5.

Ans. 23. "He was oppressed, and he was afflicted, yet he opened not his mouth;—he was brought as a lamb to the slaughter," &c. liii. 7.

Ans. 24. "Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, even *for ever*." ix. 7.

Ans. 25. No. The special favours of God were no longer to be confined to the Jews.

Ans. 26. To the Gentiles. All nations of the earth are the objects of God's mercy under the Gospel dispensation.

Ans. 27. See *Jer.* xxxi. 15. 22. 31. and following verses.

Ans. 28. The watchers and the holy ones mentioned in the fourth chapter of Daniel, ver. 13. 17. 23. are supposed to mean the Three Persons in the Godhead. Daniel also foretels the Saviour under the title of "the Son of Man." vii. 13.

V.

QUESTIONS FROM THE PROPHECIES.

(Continued from p. 178.)

29. WHAT do you understand by the seventy weeks of Daniel?

30. How do you reckon four hundred and ninety years?

31. Is there any prophecy which tells us at what particular place Christ should be born?

32. Was he to come into the temple?

33. As there was more than one temple at different times, into which was he to come?

34. What glory had the first temple which the second had not?

35. What was the difference between the first and the second temple?

36. How then was the glory of the latter house greater than that of the former? W. A.

EXTRACTS FROM THE PUBLIC NEWSPAPERS.

DEATHS BY BURNING.—A little girl, aged four years, named Catherine Reddington, lately died at St. Bartholomew's Hospital, in consequence of injuries received from her clothes being fired by some lighted matches which she was playing with, in a room where she had been left by her parents. Sarah Burrows, a little girl living with her parents, near Fleet-street, died on the same day, in consequence of receiving injuries in a similar way, when playing with her little brother.—Inquests were held upon the bodies last night, and verdicts of accidental death returned. Such cases have been extremely numerous, and should be a caution to parents.—*Globe*.

MR. MARTIN'S ACT.—The officers of the Society against Cruelty last week caused a gentleman's driver, and a hackney-coachman, No. 579, to be fined in costs, for great cruelty to their horses. A hackney-coachman, No. 89, was also fined in costs for a similar offence. Without pleading for severity, we confess we should be better pleased did the magistrates, in these cases, impose a higher penalty than the costs, which would even tend to lessen the number of such prosecutions.—*Record*.

TO CORRESPONDENTS.

We have received the communications of *N.S.K.*; A Magistrate; A regular Subscriber; *J.W.*; *F.*; *C.T.*; *N.E.S.*; Herbert; *W.A.*; *S.A.*; *K.K.*; Laicus; *S.L.R.*; *S.W.*; *E.e.*; and several constant readers.

THE

Cottager's Monthly Visitor.

JUNE, 1832.

RELIGION THE BEST WAY TO HAPPINESS, EVEN IN THIS WORLD.

It is curious to hear the contradictory objections which are made to whatever is good, by those whose inclinations are set against it. Those who do not like to be guided by *religion* are constantly seeking for objections to it, and bringing arguments against it. Truth, however, will stand firm against all such attacks; and, the very objections which are brought against it, being so contradictory in themselves, and therefore being impossible to be all true, show that it is not argument which makes unbelievers, but that it is hatred to a religion which requires, from those who embrace it, a heart delighting in the service of God, and therefore entirely opposed to all that is unholy and sinful.

You sometimes hear people murmuring against religion, because they say it is a restraint on their pleasures and indulgencies,—that they cannot bear its privations,—that it checks their enjoyments, and hinders their happiness; and that, if all persons were religious, we should have nothing but gloom and melancholy. This is the way in which ungodly men reason; and no wonder: for the Christian religion does check the indulgencies of wicked men;—though a man who loves what is good sees that it is in truth the way to real

enjoyment, and the most complete happiness. Yes, even with respect to this world alone, religion is the way to happiness: for when the ungodly indulge their own evil dispositions and desires, they are really making misery for *themselves*, and are the cause of very grievous distress to *others*. This is a truth which is acknowledged by many of those who have no regard at all for religion, but who look upon it as merely a sort of political contrivance: and such persons will sometimes be inclined to say, that the great use of religion is to keep bad men in order, by preventing them from injuring their fellow-creatures, and thus enabling orderly people to live in peace and comfort. This notion is at least opposite enough to that which describes religion as opposed to man's happiness and peace; for if religion be, upon the whole, contrary to man's earthly enjoyments, it is strange indeed to suppose that it could be contrived for the sake of securing his happiness and comfort. The truth is, that if a man dislikes what is "good," he will dislike the "Christian religion:"—if he "delights" in what is "good," he will find Christ's religion to be true happiness. To love the religion of Christ then requires an inclination of the heart to what is "good;" and this disposition we are taught, in the Scriptures, is wrought in the heart of faithful believers by the operation of the Spirit of God.

The most sincere Christian is not, however, to expect that this world will be a state of uninterrupted enjoyment: for this world is a state of trial, and evil is therefore permitted to beset us during our earthly pilgrimage:—and distress from sickness, from pain, from loss of fortune or of friends, necessarily belongs to a passing and imperfect state like ours on earth.

Notwithstanding all this, I believe it is the truth that the greater part of the afflictions which torment men in this world would be avoided, if they earnestly sought to be guided by the rules which God has laid down for them in his holy word.

Look at the case of the "drunkard."—The word of

God forbids *his* practices. He thinks this a hard and severe restraint: he will not listen to it: he refuses to be directed by the will of God,—he chooses to go on in his own way: he will risk the world to come, and will have his enjoyment here. But what is the consequence? Why he is soon brought into the deepest misery and affliction even here: it is soon proved that his “own will” was the way to his “own ruin.” He is poor,—he is in rags,—he is in debt,—he is full of complaints and discontent,—and he talks of his misfortunes,—and grumbles against all who are better off than himself,—and complains of the badness of the times, and the badness of the government,—and the hardness of a poor man’s lot—when the real truth is, that all his miseries have been brought on him by himself.

Look at the “Sabbath-breaker:” he complains that it is hard that he should not be able to work or play or buy and sell on the Sunday as well as any other day. God has said, on that day “Thou shalt do no manner of work;” but the Sabbath-breaker says, “I will do my *own* will: I will buy and sell, and get gain on that day.” But God blesses no such rebellion against his laws; and the Sabbath-breaker finds that his resistance to God’s will has brought no gain to him: no blessing has been with him, and he is still in deep poverty. He wonders;—he sees that others have hallowed God’s Sabbaths, and refused the gains that they might have obtained if they had consented to break God’s laws,—and yet they are far more prosperous than the Sabbath-breaker. Or if a man should prosper, in a worldly way, by breaking God’s laws,—he must either “forget God,” and be exposed to everlasting misery, or his conscience must be tormented with the thoughts of worldly prosperity got by opposition to God. Seldom, however, does the Sabbath-breaker prosper even in this world: his companions are the ungodly: he spends unholily what he got unlawfully; his days are generally unblessed;—his life wretched, his death horrible.

Look at the profane swearer. He defies God's laws, and dares his Maker to his face; and this because he will not be restrained—he will have his own way. But what is the end of this? He cannot reflect on what is good, no, not for a moment: and this awful want of reflection brings on him the wretchedness to which every man is exposed who lives in defiance of his God. If he should think for a moment, he would see his horrible state: he must not, therefore, reflect. But what is the state of a man who does not reflect? what is his end? It is ruin: here and hereafter it is ruin.

Look at the gambler. Laying aside honest industry, and seeking to live by the misery of others, can he be happy, even if all his base schemes are prosperous? But generally he falls into the snare that he has laid for others, and no blessing is with him.

It is the greatest of all follies to suppose that the ways of uprightness, and truth, and piety, are destructive of our worldly comforts, when there is, in truth, no other way to real comfort and happiness but that in which religion would guide us; and if men would follow that way, it would lead to a "reform" which would bless every individual amongst us, far beyond what can be brought about by any measures of any government which desires to give prosperity to a nation. No measures of "government" can turn the "hearts" of men to what is good: and therefore, even under the wisest and best of measures—even under any regulations which the wisest government can make—there will be abundance of misery, till men have learned to reform *themselves*, by walking according to God's laws, and under the guidance of his Spirit. If men do thus seek to live in the fear and love of God, they have got a reform beyond what any government can give them. We are not writing politics; we are not trying to speak against the duty of good governments to make good regulations, and to establish good laws;—but we must again and again repeat, that a man, whatever be the condition of the government

under which he lives, can find no happiness unless he seek it from his own habits,—the regulation of his own mind and conduct by the rules of that religion which God's Spirit teaches, and which that Spirit will enable every man, who seeks his help, to pursue. To this pursuit every blessing is promised: and no one who hath thus made God's favour his desire and his delight, has ever yet been disappointed. V.

CHELMSFORD TEMPERANCE SOCIETY.

It is very curious to hear persons complaining of the distresses of the times and of the burden of taxes, when they are willing to pay more in their own follies in one week than their taxes cost them in a whole year. The following extract, however, from the Chelmsford newspaper, may excuse us for the present from entering further into this subject.

“ A public meeting was held at Chelmsford on the 18th instant, which was numerously attended both by ladies and gentlemen, for the purpose of forming a Temperance Society. Mr. Candler, in moving the first resolution, noticed the enormous consumption of spirits in this country, and the consequent waste of money. In one year duty was paid on 27,000,000 gallons, which would form a river five feet deep, forty feet broad, and five miles long, and it was calculated that in one year sixteen millions were spent by the poor in that pernicious article alone. It was astonishing, not only that their throats could bear the swallowing of so much liquid fire, but that they could find the money for it. The money thus spent would more than double the sum contributed for the relief of the poor, and besides, pay nearly the whole expense of the standing army. Sir A. Cooper had stated that “ spirits ” and “ poison ” were one and the same thing, and Dr. Rush had said, that spirits destroyed more lives than

the sword. A resolution that the society be established was then moved." V.

VISITING SOCIETIES.

THE visitors belonging to these excellent societies have discovered many scenes of wretchedness, which are almost beyond the belief of those who have never had opportunities of witnessing the abodes of the poor in the narrow alleys and crowded streets of great towns. It has been truly distressing to see the numbers of people that are often stowed together in small, close rooms, without fire in cold weather, or without the means of getting good air in warm weather, the children as well as the parents in rags, and every thing calculated to produce disease, and to spread infection. It must be indeed a true feeling of Christian charity which can induce the visitors of these societies to search out the wants of these poor creatures, and to be the instruments of relieving them; for the task must be, in many instances, a most disagreeable and painful one. It is lamentable to think that the fathers of many of these families, in great manufacturing towns, have been in the habit of receiving large weekly wages, but have saved not a shilling of them, having spent in gin and beer what would have kept their families in comfort, and enabled them, moreover, to put by something against bad times. V.

INTEMPERANCE.

By the coroner's return, delivered at the late Salford sessions, it appeared that twenty-four persons had lost their lives by excessive drinking, principally in dram shops; and also that seven others were killed by carts while in a state of drunkenness.—*Blackburn Gazette.*

NATURAL HISTORY.

FLYING-FISH.

THE following account of these very curious fish is taken from the second series of Captain Basil Hall's very interesting "*Fragments of Voyages and Travels.*"

"Perhaps there is not any more characteristic evidence of our being within the tropical regions, than the company of those picturesque little animals, the flying-fish. It is true, that a stray one or two may sometimes be seen far north, making a few short skips out of the water, and I even remember seeing several close to the edge of the banks of Newfoundland, in latitude forty-five degrees. These, however, had been swept out of their natural position. But it is not until the voyager has fairly reached the torrid zone that he sees the flying-fish in perfection. No familiarity with the sight can ever render us indifferent to the graceful flight of these most interesting of all the finny, or, rather, winged tribe. On the contrary, the more we see of them, the more we learn to value their presence. I have, indeed, hardly ever observed a person so dull that his eye did not glisten as he watched a shoal, or, as it may well be called, a covey of flying-fish rise from the sea, and skim along for several hundred yards.

"There is something in it so very peculiar, so totally unlike every thing else in other parts of the world, that our wonder goes on increasing every time we see a single one take its flight. We cannot wonder at the old Scotch wife, who would not believe there were such fish :—' You may have seen rivers of milk, and mountains of sugar,' said she to her son, returned from a voyage; ' but you'll ne'er make me believe you have seen a fish that could fly.'

"I have endeavoured to form an estimate as to the length of these flights, and find that two hundred yards are set down in my notes as about the longest; but I think I afterwards saw them fly farther. The

amiable Humboldt good-naturedly suggests, that these flights may be mere gambols, and not a sign of the flying-fish being pursued by their formidable enemy the dolphin. I wish I could believe so; for it is much more agreeable to suppose, that, at the end of the fine sweep which they take, at the height of ten or twenty feet above the surface, they may fall gently and safely on the bosom of the sea, than pop full into the voracious jaws of their merciless foe.

“ I do not know whether the eminent traveller just mentioned, has any where mentioned his having witnessed one of these chaces. Indeed they are not very often seen; at least, I am not sure that I have observed above half a dozen, though I have crossed and recrossed the equator fourteen times.” (P. 221. vol. i.)

“ While we were stealing along pleasantly enough under the genial influence of this newly-found air, which as yet was confined to the upper sails, and every one was looking, open-mouthed, to the eastward, to catch a gulp of cool air, or was congratulating his neighbour on getting rid of the tiresome calm in which we had been so long half-roasted, half-suffocated, about a dozen flying-fish rose out of the water, just under the fore-chains, and skimmed away to windward at the height of ten or twelve feet above the surface. I have already mentioned that the largest flight of these singular fish is about an eighth of an English mile, or two hundred yards, which they perform in somewhat more than half a minute. Sometimes their flight is a mere skip out of the water. Generally speaking, they fly to a considerable distance in a straight line, in the wind's eye, and then gradually turn off to leeward. There is a prevalent idea afloat, but I know not how just it may be, that they can fly no longer than whilst their wings (or fins) remain wet. That they rise as high as twenty feet out of the water is certain, from their being sometimes found in the channels of a line of battle ship; and they frequently fly in at a seventy-four gun-ship's main-deck ports. On a frigate's fore-castle and gang-

ways, also, elevations which may be taken at eighteen or twenty feet, or more, they are often found. I remember seeing one, about nine inches in length, and weighing not less than half a pound, skim into my ship's main-deck port, just abreast of the gangway. One of the main-topmen was coming up the quarter-deck ladder at the moment when the flying-fish, entering the port, struck the astonished mariner on the temple, knocked him off the step, and very nearly laid him sprawling.

"I was once in a prize, a low Spanish schooner, not above two feet and a half out of the water, when we used to pick up flying fish enough about the decks to give us a capital breakfast. They are not unlike whittings to the taste, though rather firmer, and very dry. They form, I am told, a considerable article of food for the negroes in the harbours of the West Indies. The method of catching them at night, is thus described :—In the middle of a canoe a light is placed on the top of a pole, towards which object it is believed these fish always dart, while on both sides of the canoe a net is spread to a considerable distance, supported by outriggers above the surface of the water: the fish dash at the light, pass it, and fall into the net on the other side. The ship, in her progress through the water, put up a shoal of these little fish, which took their flight directly to windward. A large dolphin, which had been keeping company with us at the depth of two or three fathoms, and, as usual, glistening most beautifully in the sun, no sooner saw our poor dear little friends on the wing, than he turned his head towards them, and, darting to the surface, leaped from the water with a velocity little short, as it seemed, of a cannon ball. The length of the dolphin's first spring could not be less than ten yards; and after he fell, we could see him gliding like lightning through the water for a moment, when he again rose, and shot forwards with considerably greater velocity than at first, and, of course, to a still greater distance. The

group of wretched flying-fish, thus hotly pursued, at length dropped into the sea; but we rejoiced to observe that they merely touched the top of the swell, and instantly set off again, in a fresh, and even more vigorous flight. It was particularly interesting to observe, that the direction which they now took was quite different from the one in which they had set out.

The greedy dolphin, however, was fully as quick-sighted as the flying-fish; for whenever they varied their flight in the smallest degree, he lost not the tenth part of a second in shaping a new course. It was soon perceived that the strength and confidence of the flying-fish were fast ebbing; their flights became shorter and shorter, while the enormous leaps of the dolphin appeared to grow only more vigorous at each bound:—he contrived to fall, at the end of each leap, just under the very spot on which the exhausted flying-fish were about to drop! On our mounting high into the rigging, we could discover that the unfortunate little creatures, one after another, either popped into the dolphin's jaws, as they lighted on the water, or were snapped up immediately afterwards." — (Page 246. vol. i.)



ROOKS.

IN one ash-tree; on a farm near Oswestry, there are this season about sixty nests of rooks. As these birds produce about five young ones each, these, with the old ones, will amount to 420. A great difference of opinion exists whether the rooks are useful or injurious to the farmer. Pennant says, "the rook, instead of being proscribed, should be treated as the farmer's friend, as it clears his ground of caterpillars, that do incredible damage by eating the roots of the corn." In Suffolk, and in some parts of Norfolk, the farmers find it their interest to encourage the breed of rooks, as the only means of freeing their grounds from the

grub which produces the cock-chaffer, and which, in this state, destroys the roots of corn and grass to such a degree, "that," says Mr. Stillingfleet, a very accurate observer, "I have seen a piece of pasture land where you might turn up the turf with your foot."—*Worcester Journal.*

THE SWEARER'S PRAYER; OR HIS OATH EXPLAINED.

THE following explanation of a "Swearer's Prayer" has been sent to us by a correspondent. It is extracted from a paper circulated by the Religious Tract Society; and we have reason to believe that the tract itself has been productive of much good. When we consider the horrible wickedness, as well as the gross folly, of profane swearing, the language employed in the tract can scarcely be considered too strong.

"What! a swearer pray! Yes, swearer, whether thou thinkest it, or not, each of thine oaths is a prayer,—an appeal to the holy and almighty God, whose name thou darest so impiously to take into thy lips.

"And what is it, thinkest thou, swearer, that thou dost call for, when the awful imprecations, 'damn,' and 'damnation,' roll so frequently from thy profane tongue? Tremble while I tell thee! Thy prayer contains two parts: thou prayest, First, that thou mayest be deprived of eternal happiness! Secondly, That thou mayest be plunged into eternal misery!

"When, therefore, thou callest for damnation, dost thou not, in effect, say as follows? 'O God! thou hast power to punish me in torments for ever: therefore, let not one of my sins be forgiven! Let every oath that I have sworn, every lie that I have told, every Sabbath that I have broken, and all the sins that I have committed, either in thought, word, or deed, rise up in judgment against me, and eternally condemn me! Let me never partake of thy salvation! May my soul and body be deprived of all happiness, both in this

world and that which is to come. Let me never see thy face with comfort; never enjoy thy favour and friendship; and let me never enter into the kingdom of heaven!

- "This is the first part of thy prayer. Let us hear the second.

" 'O God, let me not only be shut out of heaven, but also shut up in hell! May all the members of my body be tortured with agony, and all the powers of my soul tormented with eternal horror and despair. Let my dwelling be in the blackness of darkness, and my companions accursed men, the bitter enemies of God. Execute all thy wrath upon me; send forth all thy terrors against me: and let thy fierce anger rest upon me! Be mine eternal enemy, and torment me, for ever and ever!'

"Swearer, this is thy prayer!!! Oh dreadful imprecation! Oh horrible! horrible! most horrible!!!—Blaspheming man! dost thou like thy petition? Look at it. Art thou sincere in thy prayer, or art thou mocking thy Maker? Dost thou wish for damnation? Art thou desirous of eternal torment! If so, swear on—swear hard. How many times hast thou blasphemed the God of heaven? How many times hast thou asked God to damn thee in the course of a year, a month, a day? Nay, how many times in a single hour hast thou called for 'damnation?' Swearer, be thankful, O be exceedingly thankful that God has not answered thy prayer! thy tremendous prayer! that his mercy and patience have withholden the request of thy polluted lips! Never let him hear another oath from thy unhallowed tongue, lest it should be thy last expression upon earth. O let thine oaths be turned into supplications! Repent, and turn to Jesus Christ: then thou shalt find, to thy eternal joy, that there is love enough in his heart, and merit sufficient in his blood, to pardon thy sins, and save thy soul for ever. . . . Swearer! canst thou ever again blaspheme such a God and Saviour as this?

“ ‘Who hath hardened himself against God, and prospered?’ Job ix. 4.

“ ‘Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.’ Exod. xx. 7.

“ ‘Because of swearing, the land mourneth.’ Jer. xxiii. 10.

“ ‘Every one that sweareth shall be cut off.’ Zech. v. 3.

“ Reader, art thou a swearer? O take this friendly warning; the next oath may be thy last: if thy prayer is heard, thy soul is lost for ever!!!”

SERIOUS THOUGHTS FOR THE PRESENT TIMES.

“ Wilt thou also destroy the righteous with the wicked?—And God said, I will not destroy it for ten’s sake.”—*Gen.* xviii. 23. 32.

THERE are few, I hope, into whose hands this book will fall, who are not acquainted with the history of the destruction of Sodom and Gomorrah, of Abraham’s intercessions for them, of God’s infinite mercy in listening to his servant, and his promise not to destroy those cities if ten righteous men were found in them.

It seems to us almost incredible that these two cities should not have contained ten righteous men, and we are inclined to think that the wickedness of their inhabitants must have been enormous indeed.

But, whilst we condemn them, we shall do well to turn our eyes homeward, and remember how much heavier is the weight of guilt on our heads than theirs. The mighty works wrought in later days for our salvation, were unknown to them: to them Christ crucified had never been preached; they had never heard of the forgiveness of sins through faith in His name. Had the miracles been wrought for them which have been wrought for our salvation, they would have repented long ago, sitting in sackcloth and ashes.

What is the reason given for the intended destruction of Sodom and Gomorrah? "Because their cry is great and their sin very grievous." And why are God's judgments now hanging over our heads, and his hand lifted up against us, but "because our cry is great, and our sin very grievous?" And when we see the judgments of God thus coming upon us; when we see sickness, and discord, and disorder prevailing, can we still pursue the same career, and, day after day, continue in neglect of God, in the practice of those sins which have called down God's judgments upon us? Some, I know, will say, that these are general calamities, and that there is no use in *one* individual's trying to avert them. Let them, however, remember, that it is the *sin of individuals* which makes the guilt of the *nation*, and that, at the intercession of one faithful man, God promised to spare Sodom if it yet contained ten righteous persons;—so great is the mercy of Him with whom we have to do. If, then, individual wickedness tend so fearfully to swell the account of national crime, so will individual piety help to bring blessings on a nation. If it be at all times our bounden duty to endeavour to live like God's faithful servants, we are most urgently called upon to do so now, when we have so many evident signs of the just judgments of God. He may now be weighing us in his balance; let us pray that we may not be found wanting!

We know how God punished the Israelites of old, his chosen people, because they were stiff-necked and disobedient, and "lightly regarded the commandments of the Most High." For "the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry*."—"What could have been done more to my vineyard that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild

* Isa. v. 7.

grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds, that they rain no rain upon it*.”

—What could our Heavenly Father have done more for us, that he has not done? For our sakes, his Son left the right hand of the Majesty on high, and suffered death upon the cross: to us the Gospel has been preached; and yet numbers of us have turned a deaf ear to its promises and its threatenings. “But if God spared not the natural branches, let us take heed lest he spare not us.” God is slow to anger, and of great mercy: but if, by our repeated sins, and by our wilful disobedience, we continue to provoke him, we are not the fit objects of his mercy:—and we shall then find that he is a God of strict justice, and that vengeance is his, and he will repay. Already his destroying angel has lifted up his hand against us; the voice of mourning and lamentation is to be heard in many of the cities of our land. Let us, then, turn to our God with hearty repentance and true faith; let the prayer of contrition proceed frequently from our lips: let it come from a heart sincerely sorry for every sin committed, accompanied by an earnest endeavour, through the Spirit’s help, to correct those things which are amiss, that we may not add to the number of those who bring down the anger of a justly offended God.

Nor let us, in times such as these, confine our supplications to ourselves and our own necessities; let us pray for all: for those who are afflicted with sickness or distress, that they may be supported in their trial, and learn God’s statutes in the house of affliction;—for those who have hitherto escaped, that they may yet be saved, and turned, by the warnings they see around them, “from dead works to serve the living God.”—

* Isa. v. 4, 5, 6.

"The effectual fervent prayer of a righteous man availeth much," and, if we earnestly seek to follow the example of faithful Abraham, our prayer, like his, will find acceptance at the throne of grace ;—for we have an Advocate with the Father, Jesus Christ, the righteous, who sitteth at the right hand of God, to make intercession for us, and who hath promised that whatsoever we ask in his name, believing, we shall receive.

N. E.

April, 1832.

A WORD TO RIOTERS.

(Sent without a name.)

STOP a moment and consider what you are about! Can it be good for you to injure others? or can it be right for you to alarm them? If you think you can seize some of their property for yourselves, any one may, by the same rule, take yours from you. Be assured that nothing long prospers with the wicked; and the great God of heaven, who made all things, has commanded that we should not steal or even covet what belongs to another. Remember that God, at this moment, sees all you do, and knows all your thoughts; and by his almighty power he may this instant put an end to your life. Many of the poor misled mob at Bristol were burnt in the fires that their companions had lighted, and others died drunk with the liquor which they had just stolen. What a state must they have been in to give an account of their lives before the judgment-seat of Christ! Think what you could say should you be struck dead at this moment, and what must be your dreadful state for ever! Return to your homes, and pray for repentance, that your heavenly Father, for his blessed Son's sake, may have mercy on you, and forgive you, and may lead you to newness of heart and life.

A CHRISTIAN'S SUBMISSION.

"O my Father, if this cup may not pass away from me except I drink it, thy will be done."

THIS was the language of him, who, for our sakes, left the right hand of the Majesty on high, when he was about to undergo the severest trial human nature can sustain. Sinless himself, for our sakes only did he drink this bitter cup; for our sakes did he leave glory, honour, and power, to die the death inflicted only on the lowest and meanest of mankind;—and we, for whom our Saviour endured all this, we, who by our sins and manifold offences bring on ourselves the punishment we justly deserve, murmur and repine at every seeming trial, and, if we could, would dash from our lips the cup of which our father has ordered us to drink. Much has been said and written on the duty of cheerful submission, but few virtues are less attended to in practice; and whilst we confess that we are strangers and pilgrims here below, travellers to a better country, we yet allow ourselves to be tormented by every little annoyance, and increase every trial by impatience and discontent, as if this were our final resting place. A few short years and our pilgrimage is ended; eternity then opens to our view. And were this life one continued scene of trouble and misfortune, (which to no human being it ever yet has been) how unimportant does it seem, how utterly unworthy of our regrets, when we think of the endless number of days and years, which, if we are the sincere followers of Christ, and this life be well employed, we may hope to spend in the presence of our God and Saviour. A severe misfortune overtakes us in our youth; we are deprived of our best and dearest friends; unexpected losses overwhelm us, or some still more bitter trial falls to our lot: the morning of life thus overcast, the world becomes a blank; its pleasures disgust us, its occupations annoy us, and, in the anguish of youthful sorrow, we wish death may soon number us among its victims.

Is there then no happiness left, because we cannot walk in the path we had chosen? Is that the only flowery path, and are all the others covered with thorns and briars? Not so! there are pleasures in store for the most desponding: there *is* a happiness arising from the exercise of Christian duty, of which the deepest affliction can never deprive us. We are always surrounded by our fellow-creatures, to whom we have it in our power to perform kind offices; and the gratitude of those whom we have visited in sickness and in sorrow, brings with it a joy to the heart, to which, perhaps, we have long been strangers. Though we have ourselves been brought low and afflicted, we should still desire to "rejoice with those that do rejoice;" and we shall soon find a real pleasure in the performance of this duty. When we can say we *deserve* the very least of the blessings we enjoy, then, and not till then, may we begin to complain because a larger portion of the good things of this life has not fallen to our share. The blessings we most desire, are withheld in mercy; but we will not bring ourselves to believe, that an all-wise God knows what is best for us. In every dispensation, how afflicting soever it may be, we are to trace the hand of mercy as well as justice; and if God spared not his own Son, can we murmur when his chastening hand is raised against those, who have merited his severest anger? My Cottage Friends, let me exhort you to a cheerful submission to the will of God! A Christian's submission to his Father's will, arises not from despair of again tasting happiness in this world, but from sincere love to God, and thankfulness for mercies past, from a full conviction of the justness of his punishment, and a firm determination not to undervalue the mercies which remain, because those most highly prized have been taken by him who gave them. I have in these few lines addressed myself rather to the young, because then the feelings are most ardent, and disappointments and trials are then most keenly felt. I would urge

the older pilgrim to remember how nearly his race is finished, and how numerous the mercies are which have marked his career; and if experience have taught him the utter worthlessness of all worldly things, he will patiently and willingly bear every trial which brings him nearer to his God, and teaches him to set his affections *wholly* on things above. Let the same mind be in us which was in Christ Jesus, "My Father, if this cup may not pass away from me except I drink it, thy will be done;" then may we hope hereafter to dwell with him amidst the glories of that kingdom where pain and sorrow are unknown, and "where the wicked cease from troubling, and the weary are at rest."

A. A.

**"THE TIME IS SHORT."**

1 COR. VII. 29—31.

I.

"The time is short!" is very brief,
On which suspend both joy and grief,
And holy record oft doth tell
How to employ this talent well.

II.

"The time is short!" oh sorrow not
As mourning o'er a hopeless lot,
Nor dwell too long on fleeting joy,
For this is mixed with base alloy.

III.

"The time is short!" oh mark it well,
Lest in your ear it ring a knell,
A knell that speaks, as friend or foe,
Of endless weal, or endless woe.

IV.

"The time is short!" Lord give us grace
To seek, with fear, thy holy face;
In thee to take our lofty stand,
Upheld by thy Almighty hand.

v.
“ The time is short ! ” O teach us, Lord,
To live by thy life-giving word ;
To heed its spirit, mark its ways,
And number thus our passing days !

A. F. N.

JEWISH SACRIFICE A TYPE OF CHRIST.

No. I.

ANCIENT sacrifices were appointed by God as types of the one great Sacrifice to be offered in the fulness of time, of the body of Christ. It was necessary that there should be some visible sign to keep up the expectation of this great event, otherwise the promise made to Adam might have been forgotten.

When our first parents brought sin into the world, they rendered the condition of all who should be born, desperate, for they were born from that time with a nature like that of their parents, inclined to sin ; and God, at the same time, being of too pure eyes to behold iniquity, must have punished every one with eternal separation from him, not only thus to show his hatred of sin, but also his perfect justice. But our merciful God found out a way to pardon ; he appointed a way for us to escape ; and promised that his own Son should take our sins upon him, and dying once for all, should save all that put their trust in him from everlasting death. This was not to happen immediately, but the hope of it was to take effect from the moment of its announcement ; and Adam, as well as his pious descendants, offered their prayers in the expectation of the Messiah, to whom *they* looked forward, and *we* look back.

In order that the expectation of the death of Christ might make a greater impression, and be better understood, God appointed sacrifices, for which he directed that an ox, a sheep, or a goat, should be selected as an offering : the utmost care was to be taken that it

should have no spot or blemish : it was to be the very best of its kind. The animal, being thus found, was to be led up to the altar, (a kind of table on which was a fire,) and there the sinner laid his hands upon its head, confessed his sins over it, and loaded it with his iniquities, passing his sins, as it were, from himself to the animal. The victim was then killed and burnt to ashes upon the altar. The meaning of this ceremony was, that the victim died instead of the sinner, and bore away his sins. The person who offered it acknowledged that he deserved death himself, but that he hoped God would accept the life of this innocent animal instead of his own. What could give men a better notion of their wickedness than this? When they saw the poor bleeding animal suffer death for them, it must have shown them very clearly the foulness of sin, which could not be cleansed without blood—the great justice of God, which could not be upheld without death—and the impossibility of a just God pardoning us while the weight of our sins remained upon us.

The blood of bulls and of goats, however, could not really take away sins, or gain pardon; but they shadowed forth that more perfect sacrifice which has really taken away the sins of the faithful. Jesus Christ is called “the Lamb of God;” he offered himself up for us as a sacrifice for sin; he has borne our iniquities, and gained us pardon by his blood. Now, as the ancient sacrifices were of no use, unless they were offered in faith, so it is with us, that Christ’s death will be of no use to us unless we receive it in faith. Every time we offer our prayers, we must confess our sins, and pray to God to forgive us, because our Saviour bears them for us, and has died for us. This is our daily sacrifice; and, since we are relieved from the obligation of slaying victims,—if we neglect making daily use of that precious sacrifice that was offered “once for all,” we are in danger lest our Saviour’s blood should have been shed in vain for us.

It does not seem to be a difficult thing to confess our sins and trust in our Saviour; yet how many cherish their sins and trust in themselves! How few seem to feel that they want a Saviour, or to know that they should have perished without one! Our thoughts should dwell in earnest upon all that the "Lamb of God" has done for us, He who was led as a sheep to the slaughter, and was punished for our sins. At the same time we must remember that Christ will not bear the sins of any who do not truly and honestly repent of them; and that repentance cannot be true and honest, unless it produce a reformation of life; so that it is of no use to say, "Lord, Lord," unless we are earnestly striving to "do the will of our Father who is in heaven."

S. W.

INSTANCES OF SAGACITY IN DOGS.

A GENTLEMAN, an officer in the 44th regiment, who had occasion, when in Paris, to pass one of the bridges over the river Seine, had his boots, which had been previously well polished, dirtied by a poodle dog rubbing against them. He, in consequence, went to a man stationed on the bridge, and had them cleaned. The same circumstance having occurred more than once, his curiosity was excited, and he watched the dog. He saw him roll himself in the mud of the river, and then watch for a person with well polished boots, against which he contrived to rub himself. Finding that the shoe-black was the owner of the dog, he taxed him with the artifice; and after a little hesitation, he confessed that he had taught the dog the trick, in order to procure customers for himself. The officer being much struck with the dog's sagacity, purchased him at a high price, and brought him to England. He kept him tied up in London some time,

and then released him. The dog remained with him a day or two, and then made his escape. A fortnight afterwards he was found with his former rogue of a master, pursuing his old trade on the bridge.

ANOTHER.

A gentleman had a poodle dog possessed of great sagacity, but he was under little command. In order to keep him in better order, he bought a small whip, with which he corrected the dog once or twice during a walk. On his return the whip was put on a table in the hall, and on the next morning it was missing. It was soon afterwards found concealed in an outbuilding, and again made use of in correcting the dog. It was, however, again lost, but found hidden in another place. On watching the dog, who was suspected of being the culprit, he was seen to take the whip from the table, and run away with it, in order again to hide it.

AFFECTION OF PIGEONS.

A man, set to watch a field of peas, which had been much preyed on by pigeons, shot an old cock pigeon who had long been an inhabitant of the farm. His mate, who had for many a year been his companion, and whom he had helped in rearing numerous young ones, immediately settled on the ground by his side, and showed her grief in the most expressive manner. The labourer took up the dead bird, and tied him to a short stake, that he might frighten away other depredators. In this situation his partner did not forsake him, but continued day after day walking slowly round the stake. The kind-hearted wife of the bailiff of the farm at last heard of the circumstance, and went immediately to afford what relief she could to the poor bird. On arriving at the spot, she found the bird much exhausted, and that she had made a circular beaten track round the dead pigeon, making

now and then a little spring towards him. On the removal of the dead bird, the hen returned to the dove-cot.

From "*Gleanings of Natural History*," by E. JESSE, Esq.

BALLAD SINGERS AND HAWKERS.

WHEN I hear a man or a woman bawling out a song in the street, and see a number of idle people standing round and listening, I generally conclude that something bad is to be sold, as idle people are much fonder of listening to what is bad than to what is good; and they will even pay their money, and willingly too, for what is hurtful to them, when they will not take what is good for them, even when they can get it for nothing. I saw, a few days ago, a set of people surrounding a poor-looking sort of ballad-singer; and, as I passed them, I expected to hear some of the trash with which ungodly people are generally so much delighted. I was therefore surprised, as well as glad, to find that the man was giving out some very useful warnings against drunkenness. I bought some of his papers: they had a shabby look, were printed on coarse paper, and published in that shabby part of London called the Seven Dials. Neither the poetry nor the prose were elegant, but I wish nothing worse was ever circulated among the poor, or sung out to the people in the streets. The following was my penny-worth.

ADDRESS TO PARENTS.

Ye parents rich and poor in every station,
Do not neglect your children's education,
Before they leave their home to go abroad,
Instruct them in the knowledge of the Lord.
Teach them some useful work instead of play,
And let them not profane the Sabbath-day.

Consider well what charge upon you lies,
For giving bad examples to their eyes,
If they are brought unto disgrace or shame,
Or to the gallows, you are much to blame;
If, when grown old, such parents are despised
By their own children, who can be surprised?
Train up a child when young in the right way,
That, when grown old, he may not go astray;
Should they prove wicked after all our care,
Give them not up, but hold them still in pray'r,
For while the lamp of life holds out to burn,
The vilest sinner may to God return.

AN ADDRESS TO EVERY MAN.

“LET every man find his way to the cheapest market on Saturday, and to a place of worship, where he can have the best advice, on Sunday; and go, like an honest man, to his labour (if he has any) on Monday. Follow these rules, you may be happy in time, and to all eternity.”

EFFECTS OF DRUNKENNESS.

“Oh! that men should put an enemy into their mouths to steal away their brains!”

“DRUNKENNESS drives out reason, drowns the memory, destroys beauty, diminishes strength, inflames the blood, causes incurable wounds, is a wretch to the senses, a thief to the purse, a devil to the soul, a wife’s woe, and children’s sorrow.—A man drinks to another’s health, and robs himself of his own.”

MOTIVES FOR GOING TO CHURCH.

**“SOME go to church to take a walk,
Some go there to laugh and talk,
Some go there to meet a friend,
Some go there their time to spend,
Some go there to meet a lover,
Some go there a fault to cover,
Some go there for observation,
Some go there for speculation,**

Some go there to dose and nod,—
The good go there to worship God.

“Many a young lass will go to church on a Sunday, with a new gown, with one glove off and the other on, on the coldest day in winter; with about five or six yards of black riband sewed to the quarters of her shoes, and bound round her ankles, which they call sandals, to hide the holes in the heels of her stockings. They will go and hear sermon after sermon, Sunday after Sunday, month after month, and year after year; and at the same time they have no more knowledge of God than our honest ale-housekeepers have, when they fill a pot of froth, which makes a pint of beer come dear. Their common conversation is as thus, after leaving a place of worship:—“Well! did you see such a one? what a smart gown she had got on, how neat it fits across the back.” And some of them go home and find their husbands drunk, when they get a clumsy crack; this is just like a good-for-nothing pudding, genteel crust on the outside, and no good in the middle. I hope I don’t intrude.

Your humble servant,

T. G.”

“A little neglect may breed much mischief: for want of a nail, the shoe was lost; for want of a shoe, the horse was lost; for want of a horse the rider was lost, being overtaken and slain by the enemy, all for the want of a horse-shoe nail.—And for the want of a needlefull of thread in the tail of a gown, it runs from the tail to the top, and then it is sent to the rag-shop.

“Of all callings and trades in London, quack doctors, pawnbrokers, gin-shops, and the like, are best.—Barbers’ shops on a Sunday morning, to curl young women’s hair, and pawnbrokers shops on a Monday morning, for the use of those that are married; if they do good they make it known to their neighbours, for

what the men fetch out at seven o'clock on Saturday night, the women put in again before eight on Monday; some in for victuals, but a good deal for gin; some in to buy new caps, to go to the play-house; some never come out any more, till the auctioneer brings them out to sell.—Were many women and servant girls to spend as much time in mending their clothes, as they do in curling their hair, there would not be so many rag-shops as there are.”—If the reader should get any useful hints from the above rough remarks, I shall not quarrel with my bargain.

**EXTRACT FROM THE REV THOMAS SELKIRK'S
“LOCAL RECORD” OF THE LOSS OF THE ROTH-
SAY CASTLE STEAM-BOAT.**

How many might have been overtaken by such a calamity who would have been wholly unprepared for it—who make no profession of religion—belong to no Christian communion, and attend no place of worship—but are living in as entire a neglect of God and of their souls, as the very heathens themselves. Reader! what is your state and character? How stands the matter with you? You have been affected, perhaps, by the calamity which has befallen your neighbours—you have wept, perhaps, as you heard or read the sad story of their untimely end—you have sympathized, perhaps, with their sorrowing relatives—but have you asked the natural question,—what if I had been there? Am I prepared for such a summons? Is my house set in order? Am I at peace with God? Am I cleansed by the Saviour's blood—and renewed by the Spirit's grace? In such an hour as that which came so unexpectedly upon our friends,—who does not see the value of true religion, and the importance of having the soul always ready? In such an hour, how comfortable the retrospect of faith in the Redeemer, manifested in a well-spent life;—well-spent, that is, not merely in the dis-

charge of moral duties, but in the service of God and the concerns of eternity!

Oh! what a source of support in such a moment, to look back upon Sabbaths hallowed and devoted to religion—upon means of grace observed, and upon seasons when we thought upon God, and held communion with heaven! Think, my dear reader, on these things!—think betimes of thy immortal soul—and be mindful of thy latter end! Think of death and judgment, and of the way and means of salvation! Thou art living in an uncertain world. “Thou knowest not what shall be on the morrow.” Death may come upon thee unawares—as a thief in the night—and in such an hour as thou thinkest not. Therefore betake thyself to the Redeemer without delay. “Take heed, watch and pray.”—“Blessed is that servant, whom his Lord when he cometh shall find watching.” What I say unto *thee*, I say unto *all*, “WATCH!”

A WORSE PLAGUE THAN THE CHOLERA.

WHERE are our remedies, where are our precautions, against a plague which sweeps with far more tremendous power than the cholera, amidst the nations of the earth? Already has it devastated our thronged cities, and our retired villages; the palaces of our nobles, and the cottages of our peasantry: it creeps in our by-ways and alleys, stalks along our high roads, and taints the very air we breathe with its deadly poison. Thousands of our fellow-subjects are hourly victims to this plague, whose powers of infection have been never equalled, and which baffles all human remedies. This plague is *sin*. This plague destroys both body and soul. The “cholera” destroys thousands; “sin” tens of thousands. The sufferings of the “cholera” last but for a few hours,—those of “sin” for countless ages. Sad are the cries and groans of those afflicted by

“cholera”—but what are they, when compared to the miseries of the victims of *sin*? Can we dread the complaint which may injure only our frail perishing bodies, and not that which must for ever destroy our immortal souls? Rouse then from such infatuation! Awaken to a sense of your danger! At once, and vigorously oppose the progress of this deadly pestilence. Rules are given to you for so doing; remedies are offered for your acceptance—remedies which cannot fail, for they are the gifts of God,—of Him who made both your souls and bodies, and knows what is best for each;—rules which cannot lead astray, for they are recorded in the Scripture of truth.

Rules and remedies for the deadly plague—Sin.

“Evil communications corrupt good manners.”—

Heb. x.

A companion of fools shall be destroyed.

Have no communication with the unfruitful works of darkness, but rather reprove them.

Abhor that which is evil.

Enter not into temptation.

The servant of the Lord must be temperate in all things.

Flee youthful lusts, which war against the soul.

Let your moderation be known unto all men, the Lord is at hand.

Be sober, and watch unto prayer.

Be sober, be vigilant, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.

Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.

Wash you, make you clean, cast away from you all the transgressions whereby ye have transgressed, make you a new heart and a new spirit.

Create in me a clean heart, O God! renew a right spirit within me, wash me thoroughly from mine iniquity, and cleanse me from my sin.

Go to your Saviour, "who has loved us, and washed us from our sins in his own blood," "who hath given himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works. The blood of Jesus Christ cleanseth from all sin."

M. B.

A FEW WORDS OF ADVICE TO THE YOUNG.

(Sent by a Worcestershire Correspondent.)

WHEN, my dear young readers, you hear how Ishmael was cast out of his father's house for his ill-behaviour, as recorded in the 21st chapter of the book of Genesis, pray take *particular* notice, that although Ishmael was but a boy, yet his actions were observed and recorded and punished by the great Jehovah. Do not, therefore, shelter yourselves under the too-frequent excuse that "boys must be boys;" that there is one rule of conduct for the hey-day of youth, and another for the maturity of manhood. From the moment that you know the guilt of an untrue or an unchaste expression, the iniquity of an oath, the impiety of profaning the name, or of mocking at the things or the people of God; from that moment, be it at what age it may, you are as answerable before God, and you will be as accountable before the bar of his justice, as "the sinner of a hundred years old."—*Rev. H. Blunt's Lectures on Abraham.*

SEASONS OF PRAYER.

I,

TO PRAYER—TO PRAYER! for the morning breaks,
And earth in her Maker's smile awakes;
His light is on all below, above,
The light of gladness, of life, of love;
Oh then on the breath of this early air,
Send upward the incense of grateful prayer.

II.

TO PRAYER ! for the glorious sun is gone,
And the gathering darkness of night comes on,
Like a curtain from heaven's kind hand it flows,
To shade the couch where his children repose.
Then kneel while the watching stars are bright,
And give your last thought to the Guardian of night.

III.

TO PRAYER ! for the day that God has blest,
Comes tranquilly on with its promised rest ;
It speaks of creation's early bloom,
It speaks of the Prince who burst the tomb ;
Then summon the Spirit's exalted powers,
And devote to heaven the hallowed hours.

American Sacred Poetry.—Sent by M. J. D.



THOUGHTS FOR JUNE.

WHAT poets used to say of May, in our country in these days, more properly belongs to June. Dr. Watts talks of the roses of April and May. May, indeed is gay with China roses; and perhaps, in a warm season, a *real* rose may find its way to delight our sight and smell towards the end of the month; but it is a chance not to be reckoned on. June is the season for roses, and is indeed the queen of the year, with her chaplet of this favourite flower, and all the thousand other glories of opening summer. Though we cannot realise the April promise of the pious Dr. Watts, I will not lose this opportunity of thinking in his praise: his hymns are the best infant manual of devotion we have. Taught in youth, they live in our minds for years afterwards—they come back again, after they have been almost forgotten. They are the good seed “cast on the water, and bearing fruit after many days.” The “Busy Bee *” may teach even our noon, nay, our

* Subjects of Dr. Watts's Hymns for Children.

evening of life; for with existence only should industry cease; and the "Dogs," and "Bears and Lions*," held up as warnings to our children, are but, alas, too often, emblems of the angry passions that reign between man and man. Let us then, as we teach the infant tongue to repeat, take home the lesson, and practise it.

In the present year, Whitsunday is on the 10th of June. In the early ages of the Church, this was a great season for baptism, and those who came to be baptized wore white garments, which custom is thought to have given rise to the word "Whitsuntide,"—White Sunday. Let this name remind every baptized Christian of the purity required of those who would be Christians indeed. Let us all seek to cultivate the true graces of the Christian character, that our inward man may be clothed in the white robes of sincerity and truth;—in order to which, the sacred Scriptures must be our guide, and the Spirit of God our help. On this day (Whitsunday) the miraculous power of God's Holy Spirit descended on the apostles; and, under its blessed influence, they went forth to preach the Gospel to all nations. Their Lord had told them, moreover, that he would not leave them "comfortless." The fulfilment of this promise every true Christian still experiences: for no one, really trusting in his Saviour's merits, and earnestly seeking to act up to the precepts of his Gospel, has failed to find the Lord his supporter and comforter. Let the storms of this world rage as they may, there is still, for the true believer, a haven of rest, a shelter, where sin and sorrow are alike unknown.

Amongst the disciples, who "were all with one accord in one place," on the day of Pentecost, St. Paul was not. He was converted *afterwards* "by the same Spirit." His Epistles, full of beauty and instruction, are, like the writings of the apostles, dictated by the Spirit of truth. St.

* Subjects of Dr. Watts's Hymns for Children.

Paul, before he became an "apostle," was a "persecutor" of the Church ; but the Divine Spirit descended on him, miraculously converting him from an enemy to a most zealous friend. From his Epistles we should learn to turn to that Saviour whom he preached, and to seek for the help of that Spirit which drew him into the right path, and kept him in it. If we truly desire to turn from the error of our ways,—to embrace, in earnest, the Gospel of Christ, and to live according to God's commandments,—then shall we be able to derive great enjoyments from the numerous blessings of this beautiful world, and shall be prepared for that happiness hereafter, which "eye hath not seen, nor ear heard," and which can only be the portion of those who, by repentance towards God, and faith in our Lord Jesus, are enabled to lead a Christian life, and to "die in the Lord."

F.



EXTRACTS FROM GLEANINGS IN NATURAL HISTORY, BY E. JESSE, ESQ.

GRATITUDE TO GOD FOR HIS WORKS.

"It has been well remarked, that 'amongst the many acts of gratitude we owe to God, it may be accounted one to study and contemplate the perfections and beauties of his works of creation ; and that every new discovery must necessarily raise in us a fresh sense of the greatness, wisdom, and power of God.' P. 55.

"Few things appear to me more curious than the fact, that the seeds of various plants and flowers, which have lain in the ground for ages, have either, by being exposed to the air, been enabled to vegetate, or have been brought into action by the application of some manure agreeable to their nature. This was shown in trenching for a plantation a part of Bushy Park, which had probably been undisturbed by the spade or plough since, perhaps, long before the reign of Charles I.—The ground was turned up in the winter, and in the

following summer it was covered with tree mignonette, pansies, and the wild raspberry, plants which are nowhere to be found in a wild state in the neighbourhood. In Richmond Park a great quantity of the fox-glove came up after some deep trenching. A field also, which had previously little or no Dutch clover upon it, was covered with it, after it had been much trampled upon and fed down by horses; and it is supposed, that if a pine forest in America were to be cut down, and the ground cultivated, and afterwards allowed to return to a state of nature, it would produce plants quite different from those by which it had been previously occupied. If earth is brought to the surface from the lowest depths at which it is found, some vegetable matter will spring from it. I have always considered this as one of the many surprising instances of the power and bounty of Almighty God, who has thus literally filled the earth with his goodness, by storing up a deposit of useful seeds in its depths, where they must have lain through a succession of ages, ready to be brought into action. Some earth was brought up from a depth of 360 feet, in boring for water, and was covered with a hand glass, to prevent the possibility of any other seeds being deposited upon it, yet in a short time plants vegetated from it." P. 138.

METHOD OF OBTAINING HONEY WITHOUT DESTROYING THE BEES.

" This may be done by placing a small hive glass, or even a flower-pot, on the top of each hive, in April or May. The hive is, of course, to have an opening at the top, and the glass, or pot, should be of a size to hold about eight or ten pounds of honey: in a tolerably good season, it will generally be filled, leaving a sufficient stock of honey for the bees to subsist upon till the following spring. This method has, of late, been much practised, and the lives of thousands of

these industrious insects are thus saved: the profits of the bee-owner are much more considerable, and his stock of bees annually increased." P. 173.

**TO PREVENT THE SPROUTING, &c. OF STORE ONIONS
DURING THE WINTER.**

Apply a heated iron to the nozzle of the onion, whence the roots protrude, and it will effectually preserve them.—*Horticultural Register*.

TO HEAL THE WOUNDS OF FRUIT OR FOREST TREES.

Where a tree is cut, or otherwise wounded, smooth the place with a sharp knife, and if cankered, scrape or cut it all out; then put half a pound of tallow into two pounds of tar, warm it over the fire till the tallow is melted *, and then add one ounce of saltpetre, and stir it together; lay it on the parts you want to heal.

THE WIRE WORM.

Mr. Tallant, of Little Houghton, in a communication to the Northamptonshire Farming Society, states, that he has discovered, by repeated experiments, that land previously cropped with white mustard seed will effectually protect grain from the wire worm; and he seems to have no doubt that they may be repelled by carefully destroying all weeds and roots, and drilling white mustard seed, and keeping the ground clear by hoeing.—*Brit. Farmer's Mag.*

From a Constant Reader of the Visitor.

* To do this safely, the vessel containing the tallow and tar must be put into another nearly full of water, in case the mixture should boil over and catch fire †.

† Would not the purpose of melting the tallow be answered by putting the vessel containing it into another vessel containing hot water, and thus all risk of fire be avoided.—ED.

I AM NO SCHOLAR.

"I am no scholar" are words which I often hear from some of my cottage friends, as an excuse for their errors either in principle or practice; and I sadly fear that it is one of those "refuges of lies," under which too many shelter themselves now, but which alas! must fail them in that awful day, when the secrets of all hearts shall be made manifest. Doubtless the more light and knowledge we possess, the greater will be our condemnation if we do not improve these talents. "The servant who knew his Lord's will, and did it not, shall be beaten with many stripes;" and our Saviour declared "that it should be more tolerable for Tyre and Sidon in the day of judgment," than for those cities in which he performed so many wondrous works, which yet refused to believe in him. But let us also remember, that although the man who had received but *one* talent, was not *required* to have made so large a profit as he who had received more, yet he was most justly punished for neglecting to improve that one. "If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not;" and "he that is unjust in the least, is unjust also in much." The man who, in comparison with others, may have but few advantages, and possess but few talents—if he neglects and abuses the *little* which he has, would have probably done the same had more been bestowed upon him; and he proves himself utterly unworthy of more:—while "he that hath," that conscientiously endeavours to improve what he has, be it little or much, "to him shall be given more, and he shall have abundance." Before then ignorance can be allowed as an excuse for errors in our religious principles, or mistakes in our practice, we must first prove that our ignorance was not *wilful*, that our own *carelessness*, or *pride*, or *indifference*, has not been the occasion of it.

One woman who urged this plea had lived *seventy* years without knowing any thing respecting our Saviour, though she had a Bible, and could read it: and when I seriously conversed with her about the sad condition she was in, and asked her how sinners could hope to be saved? Her answer was, "Ma'am, I am no scholar." Nothing can be a greater mistake than to imagine that great learning is necessary to enable us to read the Bible profitably. It is of great advantage that there are some learned persons to explain difficulties. But we may all read to our soul's good if we sincerely desire to be "taught of God," and pray for the help of the Holy Spirit to guide us into all truth. The Holy Spirit is promised to all who ask; and the Scriptures, with this blessed help, "are able to make us wise unto salvation." Therefore what excuse could the woman in question make for her ignorance of that one only "name under heaven given among men by whom we must be saved?" With regard to some points, we see a diversity of opinion even among the best of Christians; but those great and important truths which are really necessary to be known by all, "are so plain, that he who runs may read,"—and the way-faring man, though a fool, (in the proud opinion of some of his fellow-creatures,) shall not err therein, provided he prays for "the spirit of wisdom and understanding," and *earnestly* desires to know and to do the will of God; and therefore that man, who, with a Bible in his hand, and the ability to read it, is yet ignorant of Gospel truth, is guilty of a great sin in being thus ignorant. Let him not hope that his plea of ignorance will avail him any thing in the sight of God.

Others there are, who, in the *strict* sense of the words are no scholars, not being able to tell a letter: but I cannot allow this to be an excuse for not knowing the blessings of the Gospel, or their own duty, in this Christian land, where the word of God is publicly read and preached every sabbath. These very persons, I

see, keeping away from church, upon the most frivolous pretences. Surely if they *really* desired to know their duty, they would the more gladly and anxiously avail themselves of the means of religious instruction thus afforded them: and, by the blessing of God upon their *constant* attendance, and diligent attention to what they might hear at church, they would learn the blessings of Christ's religion, and would become wise unto "salvation."

But in no case, perhaps, are these words "I am no scholar," oftener urged than by *parents*, when they are kindly reminded of the duty they owe to their children. Alas! how much of the wickedness and immorality, and consequent misery that prevails, is owing to the *cruel* neglect of parents in not bringing up their children in "the nurture and admonition of the Lord." You are no scholars you say. Let me ask you, my friends, do you honestly teach your children what you *know* yourselves? Could the Saviour say of you, "They have done what they could?" How much depends on setting them a good example! Even if you cannot read, if you have been a devout and regular attendant on public worship, it surely is in your power to talk to them about the blessedness of serving God; to bring them to the knowledge of their Creator and Redeemer; to tell them of heaven and hell; and of the worship and service which God requires of them. You surely can teach them to pray; and you can repeat to them many a text from the Bible, which must have been impressed upon your own minds by constantly hearing them repeated at church. Your being no scholar cannot excuse your restraining them from evil, keeping them from breaking the sabbath, and from taking the holy name of God in vain,—and bringing them up in habits of religion, truth, honesty, and industry. You know you *can* do all these things; and heavy indeed will be your guilt if you neglect them. It is a great mistake to suppose, as many do, that book learning is all. Much good may come from it. It is a means by which knowledge

is acquired; and knowledge should lead to *practice*; but be assured of this, that though you may procure schooling for your children, still, if you do not endeavour to follow up at home the instructions they receive at school, though they may be able to read ever so well, but little real benefit will be derived from what they have learned. Learning, to be sure, is an excellent thing, if properly used: and, now that Sunday Schools are so generally established, I should hope that all children will be taught to read their Bibles,—even those whose parents are too poor to obtain any other instruction for them; which yet all who *really* love their children, would make many sacrifices to obtain, rather than suffer them to go *wholly* without that education, the want of which they so much feel themselves. Yet it does grieve me, on entering a cottage, to have one of the children called up to show the lady “how well he can read,” and “what a fine scholar he is!” who gets through a chapter perhaps without any difficulty, but utters the words just after the same fashion as a *parrot* would do, without having the least idea of the meaning of what he is reading. Now this would not be the case if parents were to take every opportunity of conversing with their children on the subjects they have been reading about, and giving them religious instruction and advice, which nothing but the most lamentable and wilful *carelessness, ignorance, and neglect*, can prevent the most *unlearned* amongst them from doing.

My friends, instead of finding out vain excuses, let us honestly endeavour to do all that lies in our power; let us diligently seek to improve every means, every talent which God has graciously bestowed upon us:—for then, and then only, can we expect his blessing upon our endeavours; and then, whatever be the number of talents committed to our keeping, and whatever the portion of success which may be permitted us, whether we be rich or poor, learned or unlearned,—when we are called (as soon we must) “to give an

account of our stewardship," we may hope to receive that gracious welcome, through the merits of our Divine Redeemer—"Well done, good and faithful servant, enter thou into the joy of thy Lord.

S. L. A.

ANSWERS TO THE PROPHECIES

(In page 240 of our last number.)

Ans. 29. A *week*, in prophetic language, is considered as seven *years*, (instead of seven *days*.)

30. As *one week* is considered seven years, 70 weeks must be 490 years.

31. Yes; the prophet Micah, in the 2d verse of his 5th chapter, foretels that the Messiah should be born in Bethlehem. Micah wrote more than seven hundred years before the coming of Christ.

32. Yes. This is declared in the 3d chapter of the prophet Malachi, verse 1st. The Lord, whom ye seek, shall suddenly come into his temple: even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts.

33. Christ was to come into the second temple. For the prophet Haggai (in the 2d chapter and the 9th verse) says, "the glory of this latter house shall be greater than of the former." Now it is well known that, in point of splendour, and magnificence of the building, the latter temple,—that built by Zerubbabel, after the return from captivity in Babylon,—was much inferior to the first temple built by Solomon. The "glory" was the appearance of Christ in the second temple.

34. The first temple had the "ark of the covenant," the Shechinah, the holy fire upon the altar, the Urim and Thummim, and the spirit of prophecy.

35. The first temple was greatest in *outward splendour*.

36. The presence of Christ gave a glory to the latter temple far beyond all that was in the former.

V.

KEEP TEMPTATION OUT OF THE WAY.

A POOR woman, not long ago, was convicted of a robbery and executed. Before her execution she confessed that her sentence was just, but she begged to say a few words to the spectators, to show what was the beginning of that career of dishonesty which had, at length, brought her to the gallows. She began life as a servant maid. Her mistress was in the habit of leaving her tea and sugar without lock and key, and, as the girl was poor, she was tempted to take a little of these for her own use. She found they were not missed, and she took some more another day; and this pilfering was from time to time practised, till at length all regard for honesty was gone; she went on from bad to worse, till she at length came to her untimely and dreadful end.

This should serve as a caution to masters and mistresses not to put temptations in the way of their servants, or even their own children. It is very true that an honest and well principled person will not touch the smallest thing that does not belong to him, even under great temptation;—but all persons have not this principle; in truth, it is the evil nature of man to think of his own present indulgence and enjoyment,—and it is only a principle of true religion, grafted in the heart by God's Spirit, which can produce an earnest resolve to live by the rule of God's law, and to seek to act in perfect uprightness to our neighbours. But, as the cultivation of good habits leads us on to a delight in what is good, so the practice of what is wrong grows fast upon us by indulgence. It is therefore the duty of every one to endeavour to keep others out of the way of temptation. We pray that we may not be led

"into temptation," it must, then, be our business to keep ourselves, and others, out of the way of that danger against which we pray.

V.

LETTER FROM A SERVANT.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I BEGAN the world as a little boy in a lady's family. She seemed to put confidence in me; and I had no desire to wrong her. I was often sent to fetch things from a cupboard, where there were generally a good many loose halfpence lying, but it did not, for a long time, even come into my head to touch them,—as I knew they were none of mine. One day, however, I don't how it could be,—whether the devil put it into my mind or not, I cannot tell;—but as I was going to fetch something from the cupboard, it suddenly came across me to take some of those halfpence, thinking that they would not be missed. I was all on a tremble, and I was just putting out my hand for the theft, when suddenly the bell rang. I set off, left the halfpence behind: but I shall not easily forget the state of my mind at the time, and the thankfulness I feel for what I believe to be the goodness of Providence, in keeping me from what might have led to my ruin. I have ever since dreaded to touch any thing that does not belong to me:—but I must beg of you to give a warning to ladies and gentlemen not to leave money about; for how do they know what sin they may tempt a person to do, who may at the time happen to be low in pocket? The whole course of my after life might have been miserable, if I had not been delivered from this temptation.

I am, Sir, your constant reader,

THOMAS CARNELL.

HOW TO GET RID OF THE BURDEN OF TAXES.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

SOME people speak of reformers as if they were all thieves and profligates; others talk of anti-reformers, as if they were all just as bad. I believe both these opinions are wrong, and that there are good and bad on both sides. I am a reformer; and, in my early days, I was a very strong one; I used to hear about the great expense of taxes, and I said I would avoid paying them by all the means in my power. When, however, the collector of the assessed taxes came to my house, I could not help reflecting, that, as a man of common honesty, I could not refuse to pay, knowing that when I agreed with my landlord to pay him a certain rent, all the outgoings were to be paid by me, and that this is always considered in the rent, so that I could not reconcile it to my conscience to pocket the money which it was understood to be my part to pay. Besides, it is an easy thing to talk finely and to boast about our love for our country, and our abhorrence of certain measures, when our love for our own pocket is in truth at the bottom of all our patriotism; I, therefore, have always paid my assessed taxes, and I always intend to pay them, and whatever outgoings are called for. I thought, however, that I might be sparing in the use of articles that are taxed, and that this was fair enough. I used to drink a good deal of beer, and smoke a good deal of tobacco, and drink gin, and write and receive many letters to and from my reforming friends, and I always took care to get a good strong reforming newspaper, which told me all about the misery I was in; and I reflected that all these things were taxed. So I left them off almost entirely, excepting just a quiet pint of beer or so;—so govern-

ment got but little from me in the way of taxes. I had good wages as a manufacturing workman, all of which I had been used to spend as fast as I got them. But *now*, having changed my plan, would you think it, sir, at the end of a few weeks I found my pockets full of money? I have now gone on in this way for fifteen years, and I have saved a fortune, and am a master-man:—for when I saved paying a little trifle of taxes to government, I saved a far bigger part for myself; and I have thus found out that “we tax ourselves,” and that, if we please, we may do ourselves, by our own care and soberness, ten times more good than ever any government can do us. I have now, sir, got into regular sober habits; I don’t trouble my head about politics, though I like to see what is going on, and whatever is wrong, I should be glad to see put right. But, when I read that we are all so poor and miserable, and ill-used and oppressed, I laugh at it, because I now know, from experience, that if we would be prosperous, we must look to something else than what government can do for us; that a man will save ten times as much by staying at home and working, and taking care of his money, than by all that any government can do for him. And so, sir, I have “untaxed myself” ten times more than government could untax me, and I mean to go on in the same way, and to leave the growlers and grumblers to waste their time, and health, and money: and if they can please themselves with thinking that all their damage comes from the taxes, let them e’en go on,—but I think they would do better if they would untax themselves as I have done.

I am, sir,

Your constant reader,

SAMPSON WILLIAMS.

A SISTER'S LOVE.

(Sent by a Correspondent without a Signature.)

The following simple, unstudied advice was left by an amiable girl, on going from home to her first situation in life, in the drawer of a young lad to whom it is addressed.

FRIENDLY ADVICE TO MY DEAR AND ONLY BROTHER.

BELIEVE me, my dear brother, this advice proceeds from pure affection for *you*, not from a vain opinion of my own abilities to give instruction, for I feel myself very unequal to the task; neither is it because you have not parents to instruct you in your duty, for you have such parents as few boys in your station are blessed with; and, if you attend to their counsels, and walk in their steps, you will do the thing that is right.

Be careful to avoid *bad company*; let your associates be such as are *sober*, honest, and upright in all their dealings, never making use of coarse and wicked expressions. You are old enough to know good from bad; and when you find any of your companions viciously inclined, go with him no more; never give way (nor encourage others) to wanton and cruel treatment to any kind of dumb animals; remember they have feeling as well as you, and were sent for your use, and are not to be tortured.

Give up any pleasure to obey the injunctions of your parents; always be ready and willing to serve and help them; and do not set about any thing for them as if it were a task, but as a pleasure; and remember it is your duty. Always have a proper regard for those you find to be your friends; have but few, and let them be select; and when you have it in your power to return any kindness, do it, for that shows a grateful spirit, which is commendable in any one. Never oppress your enemies, but return good for evil, and be in charity with all men. And into whatever line of life you may enter, keep strictly to that one till you have sufficiently learnt

it to gain a livelihood by it. When you attain the age of manhood, then will you find the comfort of it. You had better only learn one thing, and learn it perfectly, than to *partly* learn twenty; for that is only filling your head, and taking up your time to no purpose. I would wish to impress it strongly, that the cause of the ruin of many young men is being fickle-minded.

I hope and trust you will always have a strict regard for truth: that is a virtue essential for the happiness of every one, let them be in what station they will. It is a bright beaming lustre that never fades: you will find it a consolation in any trouble, and you will never have cause to regret speaking the truth. If at any time you have done wrong, and tell a falsehood to hide it, and it is afterwards found out, (and it is seldom long before it is,) it will be ten times worse for you than if you had spoken the truth at first—for then you will give people reason to treat you with the greatest contempt and indignation; on the other hand, if you had acknowledged your error at first, even though it had incurred a little displeasure at the time, your veracity and candour would afterwards excite admiration. By doing this, you will be likely to find friends whether you are in adversity or prosperity, and you will be respected and beloved by those who know you: nothing is more likely to gain general esteem and admiration than a love of truth. Falsehood, moreover, is an abomination in the sight of God.

Never be too ready to listen to scandal against your neighbours; and do not practise it yourself. How often are false reports spread abroad by gossiping people: others listen to it, and circulate it farther and farther, till it ends in the ruin of a fellow-creature; it begins in a trifle, and spreads till it produces ruin. St. James, speaking of a slanderous tongue, says, "Behold! how great a matter a little fire kindleth*;"—and again he says, "But the wisdom that is from

* Chap. iii. 5.

above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace *. You will see by this, that you ought to be at peace with all mankind, and to do to others as you would have them do to you, and let your light so shine before men that they may see your good works, and glorify your Father which is in heaven †.

Be constant and fervent in your devotion; always attend strictly to your sabbath duties; never neglect public worship but from illness, or something very particular, that cannot be delayed till another time. Always let your reason for non-attendance be a very good one, and not a mere excuse; for you will never do any good unless you have religion for your foundation. Remember the all-seeing eye of Providence orders what is for your good; and if you love and fear Him, and serve Him, you need never despair of doing well. If at any time your prayers are not answered according to your wishes, do not murmur, nor be more remiss in that duty, for you may be sure that your desire is withheld from you for some good purpose that you do not then know of. I hope, my dear brother, you will profit by this advice, and accept it as a trifling token of a sister's love.

EXTRACTS FROM THE PUBLIC NEWSPAPERS.

HOSPITALITY.—On Saturday se'nnight, Sir P. P. Acland, Baronet, gave a dinner, consisting of roast beef and plum pudding, to ninety-five labourers in his employ, at his family seat, Fairfield House, near Bridgewater.

CAUTION.—Thirteen members of a respectable family of Wisbeach are now dangerously ill from the carelessness of their servants in not having cleaned out a copper before they boiled meat in it.—*Stamford Bee.*

* James iii. 17, 18.

† Matth. v. 16.

BONE MANURE.—It is of importance to agriculturists who use bone manure, to know that the newer the bones are, the better for that purpose; by long keeping and exposure their virtue is exhausted, and they are then of no more value than the same weight of chalk or gypsum, as nothing but a subphosphate of lime remains.

A veterinary surgeon has lately discovered that exhausted and worn out horses are very speedily restored to their strength and condition by giving them daily one or two bundles of couch-grass, of ten or twelve pounds weight, mixed with a quantity of carrots. Thus this weed which, wherever it has hitherto appeared, has been the pest of farmers, will become a useful medicament.—*French Paper.*

[We do not expect that old horses will be made young by the French recipe. It may, however, be well worth the attention of those who have the opportunity of trying the experiment, to try the prescription as a restorative.]

LETTING LAND TO LABOURERS.—Sir Eardly Wilmot, Bart. in addition to letting plots of land, at a moderate rent, to the labourers of his parish for gardens, has liberally superadded, as an incentive to industry and good conduct, premiums for their proper cultivation. We have copied (says the Birmingham Journal) the preceding statement from a contemporary, and we have great pleasure in adding our tribute of praise to his, for the very liberal, and, we may say, patriotic conduct of Sir Eardly Wilmot. We have not forgotten the praiseworthy attempts of Sir Eardly to form a county society for the purpose of promoting those views on a large scale, which he is now carrying into effect on a small one.

LEECHES.—We think it necessary to guard the public against the use of a spurious leech, which has been lately introduced in large quantities, in consequence of the high price of the German or genuine leech; the latter is readily distinguished by being dark and spotted on the back and belly, whilst the spurious is spotted on the back only, and yellow on the belly. The use of the spurious leech has, in many instances, produced erysipelas and violent inflammation.—*London Medical and Surgical Journal.*

TO CORRESPONDENTS.

We have received the communications of *N.E.*; *M.H.*; A Constant Reader; *F.*; *C.K.*; *E.*; A Shropshire Rector; *H.G.*; *W.H.*; and *W.E.H.* have been received. We have no other fault to find with *Z.X.*'s paper than that it is too long for us. We shall be very glad to hear from *M.H.*

THE

Cottager's Monthly Visitor.

JULY, 1832.

ON THE EPISTLE FOR THE THIRD SUNDAY
AFTER EASTER.

1 PETER ii. 11.

IN many places of Scripture *, our life is compared to a pilgrimage. We are said to have "here no continuing city, but to seek one to come." *Heb. xiii. 14.* We are taught that this is not our rest. *Micah ii. 10.* That our life is as "a vapour that appeareth for a little time, and then vanisheth away." *James iv. 14.* But beyond this short and quickly passing scene, lies another and an eternal world, to which we are all hastening. We are pilgrims on our road thither; and, as such, should be provided with all things necessary for a suitable entrance into that heavenly country. Suppose a company of persons were about to set out on a long voyage, to take up their abode for the remainder of their days in some foreign land, how would they be all employed? Would they not be busy in preparing whatever might be needful for their future welfare, and in making inquiries as to the nature of the country they were going to inhabit? Would they waste the few remaining weeks or days in idle sports, or thoughtless merriment, while nothing

* See more particularly 1 Chron. xxix. 15. Psalm xxxix. 12. and cxix. 19. Heb. xi. 13. See also Jacob's answer to Pharaoh, Gen. xlvii. 9.

was done towards completing their preparations? If, by chance, any one of them should be so regardless of his own interest as to act thus, would not the rest reproach him justly with negligence and folly, and think him little better than a madman? Yet, to apply this to the subject before us, such is the conduct of every mortal, who, knowing that he has but a short time on earth to prepare for eternity, wilfully squanders that little time in sloth and folly, forgetting the end of his journey, and the account he will have to render of the manner in which he has employed the period allotted for preparation.

St. Peter, earnestly exhorting his brethren against the temptations of the world, calls its sinful pleasures the "lusts which war against the soul;" because they keep us from pursuing our Christian course, like robbers concealed by the way side, ready to rush out upon the unwary traveller, and either entice him by fair words to leave the straight way, that they may the more easily destroy him, or at once to crush him by a sudden attack. We are travellers and pilgrims; and many enemies lie in wait for our souls, placed by the great enemy of our salvation, the prince of this world, who "goeth about seeking whom he may devour." Watchfulness and courage, then, must be our safeguard against his assaults: watchfulness, lest we should fall into his snares; courage, lest we should be overcome by his violence. Moreover, the world through which we are travelling is inhabited by many unbelievers, who, like the Gentile worshippers of false gods, persecute the faithful followers of Jesus Christ, ridiculing their superior holiness, and reproaching them with all the bitterness of envy and malice. But these can be silenced, and must finally be put to shame, by our honest and sober conversation, and manner of life, by our consistent and steady perseverance in well doing, by our being "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation." *Phil*

On the Epistle for the Third Sunday after Easter. 291

ii. 15. Yet must all this be done in the spirit of humility, in lowliness of mind, not with a vainglorious esteem of ourselves as better than other men, and therefore exempted from those obligations to duty and obedience, which are binding upon all, towards our temporal masters and governors. Our piety to God must show itself, not only in worshipping and serving him with frequency and earnestness, but in a respectful submission to those who are set over us, for the Lord's sake. We must distrust all as pretenders only to religion, who would tempt us to disobey our earthly superiors; for he can be but a hollow Christian who considers not that all our rulers, whether kings or governors, or spiritual instructors, are ordained by God, and "sent by him for the punishment of evil-doers, and for the praise of them that do well."

Let the concluding words of this Epistle be often on our lips, and always in our hearts, teaching us, first, in lowliness of mind to esteem others better than ourselves, to honour all men; secondly, to love all men as our brethren, and to do them all the good in our power, but more especially our Christian brethren, the brotherhood of which Christ is the head; thirdly, to fear and worship our Almighty Father as the one true God; and fourthly, for his sake, to honour and reverently obey the king whom he hath set over us. So shall we pass the time of our sojourning here in holy fear and love; and having, through the grace of our Redeemer, vanquished the enemies that beset us on our way, be joyfully admitted to that heavenly country where sorrow and sighing shall for ever flee away, to the glorious presence of "the blessed and only Potentate, the King of kings, and Lord of lords."

L. S. R.

CONSIDERATIONS FOR MASTERS AND MISTRESSES OF NATIONAL SCHOOLS.

1. **CONSIDER** the duty you have undertaken as one for which you are not only responsible to the governors of the school, but also, and, above all, to God.

2. Be careful that your example correspond with your instructions ; and, for this end, let your temper be gentle,—your manner kind,—your speaking on sacred subjects serious,—your behaviour at prayers devout,—your dress plain, your attendance at school punctual.

3. Consider the children whom you have to teach as God's children ; yourselves as set over them by his providence ! Train them up therefore for his service, that they may be glorified with and through Christ hereafter.

4. Entertain the same anxious desire for their welfare out of school as in school. Once in the year, call upon each child's parents ; and, when they have left the school. Still endeavour to keep up friendly intercourse with them, and to influence and advise them for their good.

5. Have no favourite ! show no partiality ; be kind to all ; anxious for the welfare of all ; repress the forward ; encourage the timid ; the steady you are sure to love ; take care not to despise the less tractable.

6. Let the remission of sins through faith in the blood of Christ,—and the sanctification of the soul through the Spirit of God, to be sought for by diligent prayer,—let these two great blessings of the Gospel be continually brought before the minds of the children.

7. Pray that God may enable you to teach your charge with good temper and with good effect : and remember to pray earnestly for the constant blessing of God on your own souls ; ever bearing in mind, that unless you feel, yourselves, the importance and bless-

edness of the truths you teach, it is not likely your teaching will be very profitable to others.

8. Never threaten what you do not mean to perform: remember, the less your word is doubted, the more it will be respected.

9. Each class of the school you should daily attend to yourselves; and attend to them, especially when engaged in their religious instruction and reading the Scriptures.

10. In your choice of teachers have respect to Christian temper and Christian knowledge, more than to quickness and cleverness; and never allow in them either tyranny or partialities.

11. Never correct in anger; never with undue severity; despair of no one's improvement; hope the best of all! Do diligently what in you lies; and pray to God to bless your diligence.

12. Remember, the exactness of the system in which your schools are conducted is not the end you are to aim at; it is excellent, as being suited to convey instruction in the most effectual way: it is a means for the communication of knowledge; but the great end of education is to bring up children "in the nurture and admonition of the Lord!" Not so much to make them good scholars, as, with God's blessing, to make them good Christians: exercise that authority therefore which belongs to you as master, or mistress,—but exercise it with such tenderness and affection as a father or mother would feel.

G. M.

A FEW HINTS TO SERVANTS.

1. NEVER say any thing false, either through fear of your master or mistress, or from a desire to please them; and be careful not to say any thing in such a way as to lead those who hear you, to think the matter to be different from what it really is.

2. Never do any thing which you would be unwilling

ling to believe either your earthly master or your heavenly master saw you doing. When tempted to do wrong, ask of your own selves, "how shall I do this great wickedness and sin against God?"

3. Try to be beloved by your fellow servants; at all events be respected; but never gain their favour by joining with them in what is wrong.

4. Avoid waste, of every kind. God gives enough and to spare, but not enough for any one to waste: be as careful of what belongs to your master and mistress, as if it belonged to yourself; and bear in mind, that "not taking proper care of things," is the same as "destroying them."

5. Always have some work in hand, and do every thing in order; it is a good rule, "a place for every thing, and every thing in its place."

6. When you have done wrong, or met with an accident, at once confess it: instead of being conceited about yourselves, be thankful to those who tell you of your faults, and never be too proud to learn, and unwilling to be taught.

7. Above all, remember you are "Christians," and that "One is your master, even Christ;" do but serve him faithfully, and you will never be otherwise than faithful to your earthly master.

8. Pray for your master and mistress, and for your fellow-servants; be patient, if treated unkindly, and forget not that "a soft answer turneth away wrath," and that every Christian should be like his Master, "meek and lowly in heart."

9. Read your Bible daily; pray to God that you may profit by what you read; and neglect not this practice, either through idleness or through fear of being laughed at.

10. Whenever you change your place, be careful to engage yourselves to families who serve God, and who desire their household to do so likewise. The house of a wicked man is a dangerous dwelling-place for one who would wish to do all things to the glory of God.

G. M.

" PREVENTION IS BETTER THAN CURE."

THE following advice was sent to us among many other articles, when the dread of cholera was at its height ; and though, through the mercy of God, we have much reason to hope that this visitation may for a time, be removed from us,—yet the suggestions of our correspondent may be useful **AT ANY TIME.**

“ It is very fully ascertained that cleanliness, temperance, and wholesome food, are the best security ; and I wish to draw your attention particularly to these points, for I know very well that many people are not careful enough respecting them : for instance, whole families sleep in one small room where fresh air is never admitted ; and if a window be broken it is filled up with rags to keep out the air : the rooms are very seldom and very badly cleaned. Now, I consider this impure lodging more likely to invite a pestilence than any thing people encounter in the day ; and I earnestly recommend every person to endeavour to improve their sleeping rooms. Clean the floor underneath your beds, and do not let any rubbish remain there ; whitewash your walls, and wash your bedding ; and, here I must remark that there are no beds more wholesome than sacking filled with chaff ; which it is so easy to wash and refill with fresh chaff as occasion requires : spare no pains to have your children clean, and be sure to have a constant change of such clothes, as you wear next your skin ; merely a decent outside will not serve in this case ; you must keep your skin clean. At a proper season encourage bathing, and hang your bed-clothes out in the fresh air ; and at all times open your windows every day. Persons, who indulge in drinking have been observed to fall a prey to this pestilence directly : let all who read this take warning, and refrain from bad habits, and endeavour with all their might to obtain such wholesome food for their

families as may strengthen them, either to escape this malady, or to endure it. "Prevention is better than cure!" Take this advice as it is meant, and put yourselves without delay into the best course you can. If you wait till you see people falling sick around you, it may be too late to reform your ways. We shall do well, at all times, whether immediate infection threatens us or not, to encourage cleanliness and temperance both in ourselves and others.

And while we are careful for the body, we must be watchful for the immortal soul; striving to serve God, and to have a lively confidence in his mercy. Whilst we pray to him to keep us from "plague, pestilence, and famine," we must be earnest to do our own part, nor expect the Divine aid if we neglect the best means to avoid the evil ourselves. Remember, "forewarned is forearmed." "Prevention is better than cure."

J. H. D.

EMPLOYMENT NEEDFUL FOR HAPPINESS.

SIR,

PERSONS of all classes are apt to fall into the error of underrating the advantages of their own situation, and magnifying those of their neighbours. Of all persons, the poor and hard-working are most naturally led into this mistake. I send you the following anecdote, in the hope of doing something towards remedying what is undoubtedly an evil.

"It happens that I am just about changing my residence; and, having been already put in possession of the house to which I am going to remove, I found it necessary to place in it a labouring man for the protection of the premises. As they are situated near a public road, he was of course charged to be always at his post for fear of depredators.

For the first day or two, John seemed very well

pleased with his appointment; but, after that, his looks were changed, and he began to seem unhappy, and out of spirits; till at last I determined to ask what ailed him. "Well, John," said I, one morning as he opened the door with a face of more than usual discontent, "has any thing happened to you, that you look so gloomy?" "Why, Sir," said he, "to tell you the truth, I am beginning to be heartily tired of sitting here, moping like an owl. I used to think what a fine thing it was to be a gentleman, to live in a great house and have nothing to do. But I have had quite enough on't; and I was just thinking of asking you, Sir, to let me go back to my work again."

Now John was partly right and partly wrong. He was right in preferring honest industry to the heavy burden of doing nothing; but he was wrong in supposing that gentlemen have nothing to do. Some, it is true, are too apt fall into indolent and useless habits. But John might have seen that a great many gentlemen are very active and busy, and spend their time with advantage, both to themselves and their neighbours; and then they are happy as well as useful. A gentleman who is not *obliged* to do any thing, and does not *find* something to do, will soon be as unhappy as poor John.

G.

BLESSINGS OF PUBLIC WORSHIP.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

As many arguments have been advanced in favour of public prayer through the medium of your very useful book, it might appear needless to add any further observations on the subject. There is, however, a striking circumstance connected with it which appears to me to be worthy of consideration. In the very large congregations which assembled in every church in this neigh-

bourhood, and I believe in all parts of the kingdom, on the day of the general Fast, an unusual solemnity prevailed, and great interest and anxiety seemed to pervade all classes. Not many days had elapsed before the disease, to avert which our prayers to the Almighty were offered up, began to subside; the cases became less numerous, and there now appears to be a prospect of its speedy termination. May we not infer, then, that the great God was pleased to behold the united supplications of his helpless creatures, accepted this public acknowledgment of him, and condescended not only to listen to them, but to grant the desires of their hearts. And could there be offered a stronger inducement to us "to enter into his gates with thanksgiving, into his courts with praise; to be thankful unto him, and to bless his name?" And will it not inspire us with holy resolutions under the blessing of God, never again "to forsake the assembling of ourselves together," but regularly to frequent the house of prayer, and be as earnest in our entreaties on future occasions, as we were upon that on which we all felt so deeply interested, and for which, I trust, we shall ever feel the most heartfelt gratitude.

I beg to remain, with great respect,

Your constant reader,

R. G.



A CHEAP DISH.

FOUR ox-feet, which may be procured for 16d., out of which may be extracted about three quarts of jelly (a good thing for the sick), and one pint of good oil. The remains stewed in milk, will make an excellent dinner for six people.

Sent by a Constant Reader.

THE GOODNESS OF GOD.

MY COTTAGE FRIENDS,

I ADDRESSED you by means of this little book once before; and I trust you will believe that I truly deplore the severe trials which many of my fellow-creatures endure, while I strive as their sincere friend and well-wisher to point out the wonderful mercies of God, even under the most distressing events of life.

First, the goodness of God displays itself in disposing the rich to afford relief to their poor brethren, and to study the best means of serving them, by establishing schools for the young, alms-houses for the aged, hospitals for the sick, and numberless other instances of public and private charity. I will now endeavour to convince you, that it is owing to the goodness and providence of God, not only that we escape the most fatal accidents, but that we can exist *one moment* in ease and comfort.

I shall refer to the Bible as to the only source of unerring wisdom.

David declares, "I will praise thee, for I am fearfully and wonderfully made. I will lay me down in peace, and take my rest, for thou, Lord, only makest me to dwell in safety." We are, indeed, "fearfully and wonderfully made;" fashioned by the Almighty; created "in the image of God," and preserved by his power amid the many dangers that surround us!

Throughout the whole of the Sacred Writings you will find instances of the providence of God in the protection of the work of his hand; in blessing the earth, and causing it to bring forth food for the support of its inhabitants, in multiplying and enduing the animal creation with the sense of self-preservation, and obedience to man for his use and benefit. Who else but an Almighty and merciful God could have ordered all this? And who but "the fool" can be inclined to say in his heart, "there is no God;" or

can help acknowledging his power, and praising his mercy? Many of you, my friends, have a clock in your cottage, ticking and pointing out the hours: it is a valuable piece of furniture; but, as it is a curious piece of machinery, it is apt to get out of repair. You have all seen a pump, too, and you know that this is a curious contrivance to raise water; but the sucker is apt to fail, and then the pump will not work.

Now the human frame is a more wonderful and delicate piece of machinery than any ever made by mortal hands; and, were it not kept in order by its Divine Maker, it could not *go right* one moment! The heart, for instance, is a pump that works incessantly from our birth till death; the least interruption to the regularity of its action would occasion agony and death.

When we consider these truths, when we reflect, that for *one* hour of pain and sickness, how many of ease, health, and comfort *pass unnoticed*; that, even under the most severe afflictions of bodily suffering, human skill and benevolence, by the blessing of God, oftentimes not only administer relief, but prolong life; that the curse entailed on man in consequence of the disobedience of Adam, requires him to toil and labour, and that God hath shown mercy in the midst of judgment, and that labour, instead of *destroying*, improves his bodily health; and that the earth, though cursed for his sake, and bringing forth thorns and thistles, yet, by man's labour, is still made to bring forth food and raiment; when we consider these mercies, let us be thankful; let us confide in the goodness and providence of God, and despair not, when troubles, sorrow, and sickness, assail us.

“The earth is full of thy riches.” Is it seed time? The farmer is busy, with his sons and his team, ploughing and preparing his land for the seed which he casts into the furrows. A few months pass, and we see the “fields white to harvest,” and the farmer and his sons busied in reaping the corn.

Now let me ask you, my good friends, what occasions the dry seed to spring up, first in green blades, and then producing ears of corn, with a prodigious increase? Some will say, "the rain and the sunshine;" and they will say that "it is always so!" Yes, my friends, it is the effect of the elements, and happily for us, it is so often that these effects are produced, that too many of us forget to "give God the praise;" for it is his mercy that blesses the labour of man. "He visiteth the earth and blesseth it."

Again, when the cows cross the river to be milked, *who teaches* the poor beasts to keep the ford, and not to plunge into the deep and rapid stream? This is another instance of the goodness of God. Animals are endowed by their Creator with instinct, or a sense of self-preservation, which operates as soon as they are born, and without which, they would be liable to perpetual accidents; and "man, the great master of all," would suffer severe loss.

Every living thing is subject to accidents; and, of course, those who are most actively employed must necessarily endanger life and limb; but here the providence of God watches over us, and "wonderfully and fearfully" as we are made, our mortal bodies are protected from injury in an extraordinary degree. The eye, the most precious, and apparently the most delicate of our organs, is protected by the hard bones of the forehead and cheek, and the lid naturally closes at the approach of any thing that may injure it; the brain, the seat of sense, is protected by the skull; and the heart, the source of life, and the fountain of the blood, is hung as it were in a bag, to keep it secure. That dreadful accidents frequently occur, cannot be denied; but, even in the worst cases, the hand of God interposes, and is extended to sustain the sufferers.

In many instances, too, the especial care of God seems particularly to be put forth for our protection. We must not expect that the providence of God will

interpose to encourage sloth, to counteract carelessness, or to prevent those calamities which are sent as trials of our faith.

When Laurence Smith neglected to cultivate his garden, it produced nothing for the support of the family; it bore only "thorns and thistles." While another neighbour's wife locked her children in the house, and went idling about the parish, her little boy fell into the fire, and was so sadly burnt that he died the next day. Thus God seems to leave us to the consequences of our own carelessness, as our just punishment.

But when our poor widowed friend lost her husband and two of her children in the hard winter, how wonderfully did God support her; she was enabled to say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." "Shall I receive good at the hand of God," and shall I murmur at the trials which he sendeth? "He hath ordained all things," and ordained them all for our good.

Having thus endeavoured to prove to you, my cottage friends, that, by the good providence of God, we ourselves and all around us are preserved and supported amid innumerable dangers, let us place our firm trust in God. Let us never forget him! We have sinned against him; we have fallen far short of the rule of dutiful obedience. Let us turn unto him in true repentance! Let us seek for pardon through our Saviour's merits. Let us be filled with thankfulness for all his mercies, and look to him for protection from evil, and for support in tribulation.

Though the wrath of God should be upon us, though a "fearful and noisome pestilence" should hang over us,—yet, if we "turn from our iniquities," and "trust in the Lord Jehovah," we may be assured that "he will be our refuge," as he hath hitherto been; and that we need not be afraid for "the arrow that flieth by day, nor for the pestilence that walketh in darkness." Yea, "though we walk through the val-

ley of the shadow of death, we will fear no evil, for thou, O God, art with us." E.

Close of Sarum, March 21st, 1822.

Authorities consulted:—Ray on the Creation; Paley's Natural Theology; Leed's Sermons on Providence.

A SCRAP OF PAPER PICKED UP.

CAN *he* speak falsely who reflects that, like Ananias, he may be struck dead with a lie upon his tongue? If, however, this danger produces only a short-lived terror, it is but of little use. It should lead us to examine ourselves to see in what state of preparation we are, and whether we have good grounds to trust, that, if we should be immediately called to our final account, we are prepared. Are we then sensible of our sins? Have we repented of them? Is our dependence for pardon solely upon our Lord Jesus Christ? And do we desire the Holy Spirit of God so to work in us, that it may produce real holiness and godliness of heart and life? Does this fruit of real conversion appear? Do we adorn the doctrine of the Gospel by a careful, studious, consistent life, according to the rules and precepts of the Gospel? If so, happy are we: blessed, truly blessed, shall we be here, and eternally blessed in the world to come.

V.

RULES FOR THE LAST DAY OF THE WEEK.

From "The Week."

1. Set the Lord before you in all things.
2. Keep the Sabbath-day in mind *all* the week, but especially on the *last day of the week*.
3. In your prayers, pray to the Lord to *enable* you to do all that you have to do; and then proceed to *do all your work*.

4. Get up an hour sooner; think well over all that can be wanted, both for the *last day of the week* and for the Sabbath following, that you may *do it*.

5. See that all your clothes are finished ironing, or otherwise prepared, in good time in the day.

6. Prepare a dinner for *both* days; that, by putting away a cold dinner for the Sabbath, you may have no cooking on that day, except it be to boil some potatoes made ready.

7. Reckon up all you have spent and earned; lay by something for rent; and for clothes what you can, and leave nothing unpaid.

8. Comb and wash your children well in the evening; lay all their clothes ready, that you may have nothing to hurry you in the morning.

9. In your prayers, pray that you may *hallow* the Sabbath.

10. Lie down with a quiet mind, *waiting* for the *Lord's day*, when you must seek to draw down a blessing from above, from whence cometh down every good thing.

N. C. T.



HISTORY OF THE TITHES OF THE PARISH OF M.

IN former days—I speak of more than a thousand years ago—there were not churches in all our villages as there are at present. Very few of the people of England knew that there was such a thing as the Christian religion; and they lived in the practice of all heathen wickedness, knowing nothing about the true God. The religious people, from a distant nation, took pity on their sad state, and sent over some missionaries to teach them. One of these missionaries, by his earnest preaching, was the means of converting many to the true faith. He told them what God had done for them,—what Christ had suffered for them; and he showed them, that, if they would be happy,

they must love this good God, who had been so good to them; and that they must love one another, and be kind, and try to help one another; that Jesus Christ had given them these good rules to live by; and that if they did as he bid them, they would be happy as long as they lived in this world; and that, when they died, they should enjoy happiness for ever in another world; that, though they had lived in a way which was contrary to God's will, and which was contrary to what their own consciences told them was the right way, yet, that Jesus Christ had suffered instead of them; and that, if they would be thankful to him for this his great mercy to them, and look to him and trust to him, they should be pardoned. And then he told them, that, though their own nature led them to sin, yet that God was so desirous that they should live by his directions and be happy, that he would send his Spirit into their hearts, that they should desire to give up all sin, and to live according to the rules which Christ had given them; and that this Spirit would not only give them new desires, but that he would give them new strength and power, that they might be able to overcome their bad habits, and to live according to the teaching of Christ.

A very great number of people listened to this teaching, and came, over and over again, to hear it. And they were so much more happy for what they had learned, and were so much more kind to one another, and so very much improved in every way, that numbers of other people desired to imitate them. The good missionary had brought over some more pious clergy with him; but, as the people wanted more instruction, he sent over for a still greater number of teachers to help him; and, after a time, a great many were settled in a place not far from the sea. The people were so anxious to keep them there, that they brought their money to enable these Christian teachers to build a church to worship in; and, by degrees, it was increased till it became a fine, noble building; and

the people gave their money to have it kept in repair and beautified. Their religion taught them, too, that they should be kind and charitable to the poor; then they brought money to the clergy, begging them to give it to such persons as were in want, and whom age or sickness prevented from maintaining themselves. The people were so anxious to keep these religious teachers among them, that they brought money enough to maintain them; and begged they would continue to teach them that religion which had been such a great benefit to them, and given them so much happiness.

When these teachers saw how willingly the great truths of the Gospel of Christ were received, they were desirous of spreading it farther; and, for that purpose, they sent preachers round to the different villages; and the people had brought their money so willingly, that they were able to maintain these preachers in their journeys. By degrees, the religion of Christ was spread throughout the greater part of the kingdom: The good and sensible people saw the value of this; and they were willing to bear any expense that was required, so that they might have the Gospel preached to them. Now at this time there was not a sufficient number of teachers to have one in every parish, or to have public prayers and preaching every Sabbath-day; but the preachers went from place to place, and perhaps could only come once or twice in a year to any particular place. The good people in the village of M. were not satisfied with this; and they wished to have a clergyman all to themselves, who might give them service every Sunday, and might be ready for any of the other duties of a minister that might be needed. They agreed among themselves to raise money enough to support him;—and this was the beginning of regular church service at M.

This was so agreeable to all the people of the place, and all of them were so inclined to join in the service, that it was agreed among them that all the people

should give a certain sum in proportion to their means, something like a tenth of the produce of their lands; and this seemed so fair to all the parties that nobody seemed to object to it. And, though there were perhaps some who grudged it, yet, as it seemed good for all, nobody liked to appear so selfish as to make any objection.

Things went on in this way for some time; and every body in the place had the advantage of the minister's instruction; besides, he visited the sick, and was a friend to them in all their troubles. Many of the people were devoutly impressed with the value of their privileges, and made great progress in the knowledge of the truth, and in all godly practice. But *all* were not so. Some, by degrees, fell off, and attended the Sunday service but seldom. Corrupt nature prevailed in them, and they felt not the value of Divine grace. Then, by degrees, these ungodly ones tried to get off their agreement to pay their portion to the minister; for they thought there was no need for them to pay for what they had no value for. The religious people would have paid any thing rather than have lost their Sabbath-day advantages; but it was not thought fair that all the expense should fall on a *few*, or that any body should be excused paying their share for what was intended for the good of *all*, and towards which all had agreed to contribute. Things were now very uncomfortable in the place, and there were frequent disputes and quarrels; and some of the discontented, who cared nothing about religion, would often grumble and say they were hardly used, and that people had no need to pay for religion when there were great lords and barons who had the greatest part of the land, and might very well afford to pay the minister out of their own pockets.

It happened that there lived in a neighbouring castle a great nobleman, who owned the greatest part of the land, though it was let out to different farmers and people under him. This nobleman was a religious

man, and he had paid the greatest share to the minister before. But now, to make the people happy and easy, he said he would pay the minister entirely himself out of the rent of his estate. And this he did. And, moreover, he built them a good church, and, as his land lay together, he made his estate one parish; and he built a house for the minister; and he promised the people that, if their present minister should leave them, or should die, he would find them another, and that he would pay him too: and, moreover, that they might always have a minister among them, he would saddle his own estate with the payment; and that his son, and his grandson, and whoever should have the estate after him, should always pay the clergyman out of it, so that it should not cost the people any thing; that the only losers would be his own family. The people were much pleased with this generosity; and there was no trouble about payment; for all was paid by the nobleman out of the great estate.—This was the beginning of tithes in the parish of M——; and it was pretty much the same throughout all the country.

When this nobleman died, his son got the estate; he felt that he had enough, and that he had got his estate without any trouble to himself; and therefore he did not grudge paying the tithes for the support of religion.

After a good many years, however, a descendant of this nobleman was extravagant, and he was obliged to sell his estate. This however made no difference to the religion of the place; for the gentleman who bought it knew that he must pay tithes out of it, and he accordingly gave less money for it, *because* it was not tithe-free; so that he was satisfied, and the minister was always paid by him, as landlord, at the value of a tenth of the produce of the land;—After a time, however, things were again unsettled; for the estate got into the hands of an easy goodnatured gentleman, who spent more than he could afford, and he was very backward in all his payments; and the poor

clergyman, who was an excellent and generous man, received little or nothing, and was brought to great distress. The farmers who held the land under the great gentleman were very sorry for the clergyman, for they valued him greatly; and they often wished that something more certain could be fixed upon for the minister's support. Things however went on for a while, till the gentleman sold the estate to another; and soon after this the clergyman himself died. The new landlord gave the living to a relation, a worthy, modest man, who had a trifle of his own, and never liked to ask his relative for the tithes, seeing that he spent all he had, and looked badly after his affairs, and so had never any money in hand. So that, at this time, things went on very ill for the minister. Thus, for many different reasons, the clergyman often found it very difficult to get his needful support, and was often reduced to great difficulties. The people of the parish for a long time had been dissatisfied at this bad method of proceeding; and they set about considering how they might find a remedy. So they agreed to meet together to see what could be done. A sensible farmer said—"Gentlemen, suppose all we who hold land propose to the landlord that we should pay the minister his tithes, according to the quantity of land that we hold, and that his lordship should take a less rent from us in proportion. We have just got a new landlord, a nobleman that people speak well of; but as we have had *some* of a different kind, and may have again, it is good that the minister should be sure of his income; and it will be just the same thing to his lordship, and just the same to ourselves: it will cost him nothing, because he has bought his land subject to tithes, and paid for it accordingly; and we shall be let off in *rent* what we shall have to pay in tithes."

This proposal seemed to please all; it was mentioned to the landlord, and he agreed to it at once: and all things have gone on well from that time till

within the last year or two, when some of the farmers have grumbled at being obliged to pay tithes, and have said, that all people should pay for their own clergy, and that it was not right that all should fall on the farmers.

There is a sensible farmer now in the parish, and he has never made any stir about this matter. When he was asked, a few days ago, why he never complained about the tithes, he said,—“Why, gentlemen, the less that is said on that subject the better. I agreed with my landlord to take the land, and to pay the tithes, and my rent is lower in proportion; so that I cannot fly from my bargain. Besides, if the tithes were taken off, the rent would be raised, and I should be no better for it. Moreover, if *all* were to pay for the minister, we must all pay out of our own pockets, as I have heard that the people did in former days, and the parish would be throwing away the benefit which the old possessor of the estate formerly gave when he agreed to ease the people by taking the payment of tithes all upon himself; we should be going back again to that old method which was found to be a burden on all. I often wonder why people disturb themselves about these things, as we hear they do in other parishes, which are almost all in the same condition as ourselves. If any good can be done to the church by setting to rights things that have got wrong in the lapse of time, I should be glad to see it done; but I do not see how an alteration will be any relief to the people in the way of payment. It would be foolish indeed in us to throw away the advantage of estates, or tithes of estates, left by liberal men in former days for the support of the church, and to saddle ourselves with a new burden out of our own pockets.”

Now this is the language that I know a farmer did use; what effect it produced on his hearers I have not yet heard.

V.

**DISTRESS OF THE POOR, AND THE ACCIDENTS
TO WHICH THEY ARE EXPOSED.**

I HAVE lived much among poor people, and cannot help, therefore, thinking a good deal about their distresses and the means of relieving them. I am sometimes disposed to feel thankful, that, in this country, a provision is made by law for the maintenance of those who are unable to work : and then, when I see what a small pittance this is, I begin to be cast down again. Then I consider, that, as this sum is collected from many persons who are almost as poor as those who receive it, I feel that it would be unjust on *them* to raise any larger sum than was absolutely necessary :—and, moreover, if a poor person could get more for his family from the parish than he could by working, this would be a great temptation to him to keep out of work, and to be supported by others; and I know that many a good workman has been spoiled by this very thing. Sometimes I have been very desirous of having a better provision settled on the poor who were really infirm and helpless; but there are so many difficulties about the maintenance of those who could work if they could find employment, that I have sometimes thought it would be best to have no poor laws at all, that every one might see the need of thinking, and contriving, and taking care of his money whilst he had work, that he need not go a begging when he happened, for a short time, to have nothing to do.

When I was one day in a melancholy humour, in thinking of the distresses of the poor, I took up a newspaper, which had a column full of dreadful accidents, and nearly all the sufferers were poor people, and their accidents had befallen them in the way of their employments. I was sad, whilst thinking that a poor man should be obliged to labour in a calling which should expose him to the loss of life or of limb.

"One poor fellow, in carrying a hod of mortar up a ladder, fell down and was killed on the spot, and left a wife and six children to lament his loss."

"Another was walking on the roof of a house; his foot slipped, and he fell on the scaffolding and broke his right arm."

"A poor labourer was felling a tree; the head of his axe came off, struck him on the head, and fractured his skull."

"A poor fellow lately descended a coal-pit; a quantity of bad air was collected in it, and he was suffocated."

"A poor woman had been engaged at the wash-tub in a gentleman's family, in the midst of all the heat and steam of the wash-house; she suddenly went into the cold air, and then back into the hot room again. She caught a cold; it settled on her lungs; and, as she had a poor constitution, she fell into a decline, and died in a few weeks."

"A poor man engaged at a brewery fell into the great vat of boiling liquor, and was scalded to death."

Whilst reading these accounts, I said to myself, "how hard is the condition of the poor, who are obliged to engage in these dangerous services, at the hazard of their lives!" I was, however, somewhat cheered, when I considered that, though these accounts, when brought together into one place, looked very melancholy, yet, that many and many thousands of poor people escaped these disasters for *one* that suffered by them. "But," said I, "the rich are not exposed to these things."

I took up another paper, and there I saw another "Chapter of accidents." "Ah," said I, "more sorrows for my poor friends; these things all fall on the poor!" I, however, read as follows:—

"Yesterday a dreadful accident happened to a young nobleman in Hyde-park. He had lately bought a horse for a high price; the animal had but little work, and was in high keep, and full of spirits; on

something suddenly appearing on the road-side, the horse took fright, ran away with his master, suddenly turned out of the park gate, dashed over the stones of the street, and, in turning a corner, threw his rider, who was so dreadfully injured, that he was carried home senseless,—and no hopes are entertained of his recovery.”

“As Mr. Arnold and Mr. Coten, two young gentlemen of fortune, were lately shooting, Mr. C. had got over a hedge, and was taking Mr. A.’s gun out of his hand, to enable him to get over the hedge with more ease. The muzzle of the gun was pointed to Mr. A., and, the lock being unfortunately entangled in the briars, the gun went off, lodging the whole contents of the barrel in the body of Mr. A. who immediately expired.”

“The Hon. Mr. — in driving four spirited horses along the New-road, not being able to manage them, was thrown from his seat, and both his legs and one of his arms were broken.”

“The sudden death of the rich, beautiful, and accomplished Lady Emily D. was occasioned by violent spasms, brought on by a severe cold, caught one evening when she had attended two parties, where the rooms were very hot from the crowd of company assembled. The evening was severely cold, and the change of temperature was too severe for her ladyship’s delicate constitution.”

“It is rumoured in the higher circles, that the sudden death of the rich Mr. H. H. V. was inflicted by his own hand, in consequence of severe losses at the gaming-table. His ample fortune had tempted the sharks to invite him to a celebrated gambling-house in St. James’s street, which was the origin of his ruin, and ended in his afflicting death.”

“The cause of Mr. F.’s death was apoplexy. Mr. F. had for a long time, by the advice of his physicians, been living a very temperate life, seldom eating of more than one dish at dinner; by which caution, he

had long enjoyed a fair state of health ; but at a public dinner, having indulged too plentifully in the good things which the table afforded, consisting of turtle-soup, fish, flesh, game, puddings, sweetmeats, ices, and different kinds of wines,—the mixture, being more than ordinary stomachs could bear, proved fatal to the worthy alderman.”

Having read these last accounts, melancholy as they are, I cannot but say, that I was somewhat consoled,—being now convinced that the poor were not greater sufferers by accidents arising from their station, than the rich.

V:



TOM JACKSON'S ACCOUNT OF EGYPT.

(As related to his Father after his return.)

THE day after we arrived at Cairo *, my master hired two horses, and made me accompany him out of the town, about twelve miles, to the village of Geze, to see what are called the pyramids of Egypt, which, I am told, are one of the seven wonders of the world. There are several of them, and they are all built in the same form, square at the bottom, and gradually growing narrower, until they come almost to a point at the top. Each side of the great pyramid is 700 feet long at the base, and would cover the inside of Leicester-square, in London : indeed it is a proof of the great size of the building, that the top looks almost like a point, although it is sixty feet square. They are made of a kind of white stone, called freestone ; and the great pyramid is nearly 500 feet high. To bring the buildings narrow to the top, the stones are not set even, one over the other, for then the walls would rise straight up, like the side of a house ; but they are laid one further in than another, in regular courses, so as to leave a ledge of the under stones projecting, which serve as

* The capital of Egypt.

steps for climbing them. I heard, that, when the British soldiers were there, they went up and down, without the least accident, . Such a quantity of stones did it take to build these pyramids, that I was told, if the largest of them was pulled down, it would furnish enough to build a wall 450 miles long, and three feet high. I was told by my master, that the great buildings were made for burial places, for the old kings of Egypt. I longed to get inside; and my master told me that I might accompany him if I pleased. The opening by which we got into the pyramid that we entered, is nearly sixty feet from the ground, but it is easily reached by a high mound of sand and rubbish which lies beneath it. We had two Arabs with us, as guides; and when we arrived at the entrance, one of them fired a pistol, to frighten away the bats, which collect in great numbers, and build their nests in the inside of the pyramids.

Before entering, we were obliged to throw off our clothes, on account of the great heat which is felt within; and each of us carried a lighted wax candle in our hand. We thought the first passage narrow enough, but the second was only two feet wide, and not more than one and a half high, so that we were obliged to lie down on our backs, while the guides took hold of our feet, and dragged us along. The passage was a steep ascent, and was, I should judge, about seven or eight yards long: it led us into another gallery or passage like the first, and beyond that we found an open space like a room, where we were so tired, that we were glad to stop and take some refreshment. We had then to go through another passage, and from thence, to descend down a narrow deep hole, which we were obliged to go through, just as a chimney sweeper gets down a chimney. This brought us to another chamber, where lay a coffin, made of a single block of granite stone, and which, when one of the guides struck it, sounded quite hollow: and this was all we had gone through so much labour and

difficulty to see; and it was to contain this single coffin, and the lifeless body of some king, that all this great pile of building was raised. We returned the same way that we came; but before we came away, one of the Arabs fired a pistol, which rung through the building like thunder.

When we at length got out, and had put on our clothes, my master proposed that we should ascend to the top of the pyramid on the outside. We accordingly clambered up, not by the side of the building, but at one of the corners, making our way, by stepping up from stone to stone, and always looking out for the safest footing. We reached the top, and so great was the view from it, that I could have thought I was looking over the whole world. We here also amused ourselves, by reading the names of travellers, who had visited this place, and who had cut their names in the stone.

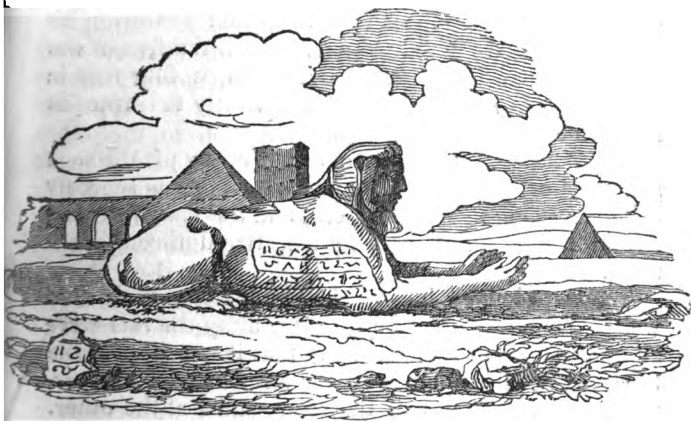
I was told that this pyramid took twenty years in building, but that it did not cost much money. In those days every third man in all Egypt was forced to give his labour in hewing and carrying the stones to the spot,—and this without any wages.

I should tell you that the entire outside stone-work of the pyramids is all done without mortar, or any thing to keep the stones together; it is their own weight, and their all being fitted each to the other, which makes them immoveably firm. In all the inside masonry a great deal of mortar is used made of lime and clay. On a clear morning the pyramids can be seen nearly thirty miles off, and look like high white rocks standing up into the clouds. Yet, though they look so high at a distance, it is only when you come near to them that you can have a just idea of their amazing size in every way. They are like a mountain of building; I don't know what else to compare them to.

Near the foot of the pyramid which we were in is an immense stone figure, called a Sphynx, having the head and face of a female, and the rest of the body like that of a lion. It is cut in one piece out of the

solid rock ; and those which have been thought joinings of the stones, are only veins in the rock. At present only the head and neck of the figure are above ground, together with the top of the back and the tail, the rest being covered by the sand, which is here continually drifting. The figure is 133 feet in length, from the fore part of the neck to the tail, so you may judge what a size it is. The whole head looked almost as big as your cottage ; the chin alone is ten feet and a half long, and the face measures sixteen feet in length. I asked my master for what purpose it was made ; but he told me that is not at all known, nor at what time it was done, but that it is supposed to have been formed at the same time with the pyramids. I have told you that it took twenty years to build one of those pyramids ; but, besides that, it took ten years more to make the road, and convey the stones to it, and ten more to form the inside of it in the manner I have described to you.

THE SPHYNX.



We continued sailing up the river Nile every day, stopping only at such places as my master found

worthy of particular notice, until at length we came to the city of Thebes, forming one of the largest in the world, and celebrated for its hundred gates. Here there was enough to induce any one to stop. Of all the cities I ever saw, this had the remains of having once been the finest, though now gone to ruin; and, at every step we made, there lay enough to convince us that time will destroy the greatest works of man. It would go to your heart to see all the fine pillars, temples, and obelisks, broken and decaying, not indeed *on* the ground, but *in* it; for the earth has collected over them to such a depth that many of the statues are sunk into it up to the waist; and my master told me, that if we were to dig round any one of the pillars, we should find it sunk, perhaps, to the depth of twenty or thirty feet; for which reason, though they are of a prodigious size, some of them from nine to twelve feet across, they do not appear any great height. The statues are ten times larger than life: one I cannot forget, which, though a great deal sunk under the earth, stood full thirteen feet above ground, up to the top of a high cap that was upon his head. I heard my master say, that if the figure was properly proportioned, the whole must be fifty feet in height; so I may well call them nearly ten times as large as a common sized man.

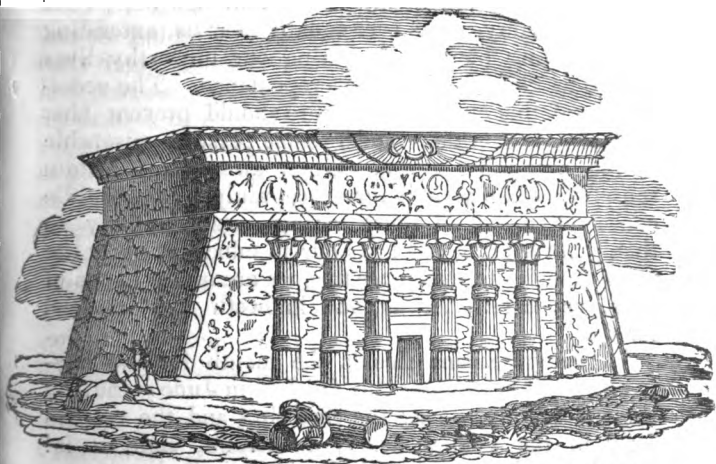
We staid some time at Thebes. For my part, I soon got tired of such a desolate place, for there is scarcely a human being to be seen there, and the few there are, live in the poor huts which are scattered through the town.

We were lodged in an old ill-built house with mud walls. The night before we came away the rats were running about in such numbers that it was impossible to sleep; we lay upon the floor stretched on carpets, my master at one end of the room, and I at the other. These animals, which are a great deal larger than those of our country, were running over us and gnawing our carpets during the whole night. I flung my shoes at

them, and every thing else I could reach, but nothing would drive them away, until, at length, we were driven out ourselves, for it blew a violent storm, and every now and then lumps of clay would break down from the walls of our crazy old house, and at length one of the walls fairly gave way: happily, it fell outwards, and so did us no hurt; but my master and I sprung up, as did all the people of the house, and made the best of our way out, passing the rest of the night in the open air.

The inhabitants mostly build their houses within the walls of the ruined buildings: and it has a strange appearance to see such poor mud cottages supported against the walls of these magnificent temples and palaces.

THE EGYPTIAN TEMPLE.



Extracted from "Travels in Africa."

THOUGHTS FOR JULY.

HALF the year is gone; six months of the twelve are passed, never to return. And what record will these

departed moments bear to heaven? How stands our account in that book, where every idle word is noted? Alas, alas, the ghosts of lost hours tell a sad story!—Well is it for us that our Judge is merciful; but *he is righteous* too; and outraged mercy demands punishment at the hands of a righteous judge. Nature, fertile in warnings, is often peculiarly so during this month.—Does not the voice of God indeed speak in the pealing thunder? How poor, how trifling is all earthly grandeur, compared to the sublime war of the elements—the raging storm, the tremendous thunder, the vivid lightning!—I never see it, I never hear it, without thinking of death; in the night especially, how awful, how terrifically grand! How merciful the Providence that protects us from danger so appalling! And yet, though our fears at such a moment soften our hard hearts and make us acknowledge the power of the Almighty, he is ever equally near us, extending his protecting hand, and sparing our unworthy lives to give us time and space for repentance. The recollection of this ever watchful care should prevent that excessive fear, which renders some persons miserable during a thunder storm. Great awe and a certain sensation of dread is natural; certainly levity, or idle conversation (at all times wrong), are peculiarly so then; but bearing our last hour in mind, let us at the same time try to remember that we are in the hands of One, who careth for us, and knoweth what is best for us.

In many seasons this is the month for the hay-harvest, yet sometimes it is finished in June; and, by the end of July, we see the corn ripe, and the reapers busy in the golden fields; a beautiful sight it is! beautiful and cheerful too! the country all alive; men, women, and children full of occupation; carts rattling along, the very horses seeming to catch the spirit of the scene: and great is their interest in it too, though, ignorant, poor creatures, that the quick trot from the oat-field is securing a good feed of corn on some future

day, and they deserve it; 'tis a Scripture injunction that we should "not muzzle the ox that treadeth out the corn." The birds are now comparatively silent; the blackbird gives us an occasional song; the cuckoo stays only to stammer; the nightingale has exhausted her store of melody; how soon it is all over; true, but, soon as it is, had we not ceased to notice the warblers? After an interval, they will be more prized than if they had stayed with us. Strange it is, but true, that, in many cases, we must be deprived of blessings before we duly value them. This is a great argument in favour of constantly observing a kind affectionate demeanour to friends and relatives; we perhaps mean no great harm, but we speak harshly, unkindly to them; we neglect their wishes; death seizes them; they are gone for ever from the earth! Then how bitter, how afflicting is the remembrance of every pettish feeling indulged in towards them; what we then thought trifles, presses afterwards on the memory as a grievous burden. What would we not *then* give to act over again past scenes? But it *cannot* be; the irrevocable decree has gone forth. The loss of friends is severe enough in itself; let us by reflections such as these (while it is yet time), ward off the additional feeling of remorse produced by ill treatment; and, remembering how "God loved us," not even sparing his own Son, so let us "love one another." F.



REFLECTIONS SENT BY A TEACHER OF AN INFANT SCHOOL.

I **SINCERELY** believe that all natural evils are intended to promote a spiritual good—to afflict and humble the body, but to purify and exalt the soul.

If this be true, how careful ought we to be how we pray for the removal of a temporary evil, before we consider whether it has accomplished the end for which it was sent.

Are we not like perverse and ignorant children, who quarrel with their medicine, and reject it because it is bitter? But have they recovered their health? If not, would it not be cruel to take away their medicine, to let them die by inches as the victims of their own folly?

The great Physician of souls sends us temporal chastisements. Shall we bitterly complain and loudly pray for their removal? Would it not be much wiser to inquire whether they had accomplished the end for which they were sent—whether we are really humbled? whether we are cured of the love of the world, and dependence on the care of flesh? whether we are weaned from the creature, and drawn nearer to the Creator? whether we still seek the living among the dead? whether we are yet tired and ashamed of hewing out unto ourselves cisterns, broken cisterns, which can hold no water? whether we have yet detected the folly of calling things by wrong names—of putting “darkness for light,”—evil for good? If these good effects are not produced, how can we expect that the rod should be removed? We ask and have not, because we ask amiss. It is well to consider whether, if our present calamity should be removed, we may not justly expect a more bitter cup—a heavier rod?

Well may it be said, “teach us to pray;”—for we too often pray amiss. If we have been corrected, but not amended, may we not expect a severer plague to come nigh our dwellings? We have only seen the *rod* at a distance; we have only heard the rumbling of the distant storm; but have we amended? Have we become more diligent and devout, less selfish in ourselves, more kind and charitable to others, less confident in our wealth and abilities, and more dependent on our God? If this is not effected, do we act wisely in supplicating for the removal of our calamity? Judgment is a progressive work. The severest blow is reserved for the last. Are we prepared for something much worse?

Therefore "Hear ye the rod, and *who* hath appointed it." (Mic. vi. 9.) Search Jerusalem, the temple of your own hearts; see whether amendment is real.—Has the warning produced caution, in leading you to abstain from any evil? Do you detect the working of selfishness in yourselves, and do you make every kind allowance for the weakness, perverseness, and infirmities of others? Do you "bear one another's burdens" in the spirit of meekness, and "thus fulfil the law of Christ?" Are you more severe in the government of yourselves, and more kind and candid in your judgment of others? If it be not so, you may be praying in the spirit of impenitence and complaint for the removal of a calamity which has not done its duty, and quarrelling with the bitter draught which has not yet effected a cure.

Your affliction may be continued in great mercy, "lest a worse thing come upon thee," when thou hast less strength to enable thee to bear it. How very few know their real good; or, if they know it, have the wisdom to pursue it.

I am, an Assistant Teacher,
at an Infant School.



LICHFIELD CATHEDRAL.

THIS beautiful cathedral suffered great injury in the reign of Charles I., during the troubles which began about the year 1640. The organ, valued at £200, was broken in pieces. The prebendal seats, valued at £600; the tomb of Lord Paget, valued at £700, an exquisite piece of workmanship, were also destroyed; the valuable communion plate was seized upon by Colonel Russel, the Governor for the Parliament; the deeds and papers belonging to the church, whose loss was irreparable, were burnt; the lead was taken from the roof of the church; the famous bell, called "Jesus," was knocked in pieces; the roof of stone, the timber, iron, glass, &c. were all embezzled; the

magnificent central spire, nearly 300 feet high, was battered down, and much of the sacred fabric levelled in the dust.

Dr. Hacket, the Ezra of his age, was born in 1592. In the year 1640 he was appointed one of the committee for settling the peace of the church. His admirable speech concluded with these prophetic words:—"Upon the ruins of the rewards of learning, no structure can be raised up but ignorance; and upon the chaos of ignorance, no structure can be built but profaneness and confusion." Dr. Hacket suffered imprisonment; his zeal for the honour of God, and his love for the church of God, brought down this evil upon him. Although subjected to heavy penalties during these barbarous and bloody times, he continued to read the service in his parish church of St. Andrew's, Holborn. One day, while on his knees, like a second Daniel, with the lions in view, a serjeant with a body of soldiers entered the church, and threatened him with instant death if he did not leave off. "Soldiers," said this intrepid soldier and servant of a higher and better Master, "I am doing *my* duty, do you do *your's*," and, with a louder and firmer voice, continued the service; thus in the language of the Psalmist, "made he even his enemies to be at peace with him," for the soldiers, awed by his fortitude, left him to finish the service.

Dr. Hacket was appointed to the Bishoprick of Lichfield in 1661. On the morning after his arrival, he roused his servants, and with his own coach horses, with teams and hired labourers, he began to remove the rubbish of the church, and laid the first hand to the pious work of repairing it, and fitting it for divine service.

He gave, out of his own purse, £1,683 12s. towards the general repairs; he solicited also subscriptions for this object from all parts of his diocese; and received contributions from the nobility, the ministers of state, and the wealthy in all parts of the kingdom. The

whole sum thus raised amounted to more than £5,000, a very large sum in those days.

He expended £1,000 in repairing and fitting up an house for himself and his successors. He also gave new stalls, and an organ to the church, which cost above £600. The whole sum expended, amounted to about £10,000. On the 24th of December, 1669, this excellent Bishop re-consecrated the church with great solemnity. Attended by the dean, and other members of the cathedral, the neighbouring nobility and gentry, the bailiffs, citizens, and other officers of the city, and a great concourse of spectators, the bishop, habited in his episcopal robes, entered the west door of the cathedral. The procession advanced up the south aisle, where the Bishop, with a loud voice, repeated the first verse of the 144th Psalm. Afterwards the whole choir alternately sung the Psalm to the organ. In the same order he proceeded to the north aisle. The Bishop then sung the first verse of the 100th Psalm, which was repeated by the whole congregation.

The procession then moved to the centre of the church, where the Bishop began the 102d Psalm; and when the vicars choral had concluded it, he commanded the doors of the choir to be opened, and in the same form, passed down the south side. With the like ceremony he then proceeded to the north side, and sung the 132d Psalm. At the conclusion of the procession, the Bishop knelt down in the centre of the choir, and with a loud voice, called upon the whole congregation to join him in the Lord's prayer, and in the other devotional services adapted to the occasion. The usual service and two occasional anthems then followed; and the ceremony concluded with contributions to the poor.

After this excellent prelate had thus repaired, adorned, and consecrated this temple of the Lord, he contracted with some eminent founders for six bells. The first time the tenor bell was rung, the Bishop was

very weak, yet he went out of his bed-room to hear it. He was well pleased with its sound, and blessed God who had favoured him with life to hear it; but, at the same time, he observed, that it would be his *own passing bell*; and, retiring to his chamber, he never left it till that same bell tolled, as his soul departed to glory.

From "One who loves the place
where God's honour dwelleth."

I add the following lines of our sacred poet Milton, as being suitable to the subject of the above detail:—

O let my due feet never fail
To walk the studious cloisters pale,
And love the high embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full voiced choir below;
In service high and anthems clear,
As may with sweetness, thro' mine ear,
Dissolve me into extacies,
And bring all heaven before mine eyes.



PSALM XVII.

THIS Psalm appears to have been written by David when reduced to great straits, probably by Saul. In it he calls upon God for help, and expresses his confidence of final deliverance.

Q. What is the meaning of the first verse?

A. The Psalmist calls upon God, as a righteous judge, and the only refuge of the afflicted, to listen to his earnest and sincere prayers.

Q. What is principally intended by the second verse?

A. In it, David prays, that, since wrong judgment often proceedeth upon earth, and he himself was condemned and persecuted without cause, God would him-

self take his cause in hand, and pronounce a righteous sentence.

Q. What is meant in the next verse by the expression, "Thou hast proved mine heart, thou hast visited me in the night?"

A. It alludes to God's intimate knowledge, not only of the outward actions of men, but of their inward thoughts and purposes, even when no other eye can see them:—the darkness and light to him are both alike.

Q. What does the remaining part of this verse express?

A. That God had tried David in the furnace of adversity, and that he had stood the trial not only in his actions, but even in his words. In a strict sense this belongs chiefly to the great Son of David, who alone of all men never offended either in word or deed.

Q. What is to be learned from the fourth verse?

A. That God's word, embraced by the heart, is our best guide, in all circumstances, to keep us from following the evil practices of men, and from walking in the path that leads to destruction. This sentiment is expressed more clearly in the cxixth Psalm, 3d verse, "Thy word have I hid in mine heart, that I might not sin against thee?"

Q. What does the fifth verse teach us?

A. That, though the word of God instructs us in our duty, his grace is also necessary to enable us to perform it; and this grace is to be obtained by earnest prayer.

Q. What is the meaning of the sixth verse?

A. That David is induced, by his past experience of God's listening to his prayers, to call upon him again to deliver him from his present distress.

Q. Who are those that God delivers from those that rise up against them, mentioned in the seventh verse?

A. Those that trust in him.

Q. What is meant, in this verse, by the "right hand" of God, by which he saveth those that trust in him?

A. God's power;—this is particularly seen in Jesus Christ, who died to save those that come unto God by him, and who is here particularly described as he who “saveth those that put their trust in God.”

Q. How are we to understand the eighth and ninth verses?

A. In them the Psalmist calls upon that Almighty Creator, who has defended one of the most useful of all our organs, the eye, with so much care and wisdom, by the brows that overshadow it, and the lids that close over it when danger threatens, and who has taught the birds of heaven to shelter their young under their wings with such maternal tenderness, mercifully to extend the same providential care and love to his servant, that he may be protected from the malice and attacks of his deadly enemies that have surrounded him.

Q. What is meant, in the tenth verse, by their being inclosed in their own fat, and speaking proudly?

A. That those who indulge themselves to the full, in the lusts of the flesh, without using any self-denial, harden themselves against the fear of God and the love of their neighbour, and therefore they breathe defiance and destruction against all that are of a better mind.

Q. What does the eleventh verse refer to?

A. Probably to Saul and his men, who had hemmed in David and his adherents, and now expected wholly to cast them down and destroy them.

Q. What should the twelfth verse teach us?

A. That we have an adversary, who, “like a ramping and a roaring lion,” is always upon the watch to catch us unprepared, and to devour us.

Q. Who is it that can alone disappoint the designs of wicked men and wicked spirits against us, when they are ready to prevail?

A. God our Saviour, who, if we call upon him, and trust in him, will arise in our behalf, and set us in safety from all those that design and endeavour to accomplish our destruction.

Q. What is meant by the expressions, the wicked—thy sword—the man—thy hand?

A. According to our translation, the meaning would be, that the wicked, when they prevail, are permitted so to do for the punishment of offending nations or persons, or for the trial of good ones: but the words may be better rendered.—Deliver my soul from the wicked by thy sword, and from the men of the world by thy hand. The enemy, like a roaring lion, is ready to seize on his prey, if some mighty champion, with his sword in his hand, do not arise when we call, to our rescue.

Q. What is the meaning of the remainder of this verse, and who are the persons therein described?

A. We are taught in it not to think better of any man merely because he abounds in the good things of this life, nor the worse of him for wanting them. The hard-hearted rich man was carried to a place of torment, and the beggar Lazarus, who was a patient sufferer, to the bosom of Abraham. Riches are neither good nor evil in themselves, but as they are used or abused. The men of the world here described, are those that abuse their good things, and are so called, because their whole hearts are set upon this present world, so that they neither fear God, nor regard man.

Q. What is the meaning of the last verse?

A. It alludes, in the *letter*, to David's temporal deliverance from Saul and his other enemies, and his being raised to the throne of Israel, according to God's promise; and, in the *spirit*, to his resurrection, and enjoyment of the beatific spirit.

C. K.

MUNDANUS AND CLERICUS.

MUNDANUS was an honest, well-meaning fellow, who had, by his own industry, raised himself from the situation of a labourer, to that of a master-gardener; and secured a comfortable independence. But he un-

fortunately held opinions injurious to his eternal interests, though such as are frequently held by those, whose diligent labour after earthly possessions has been blessed with great success. He thought that he might freely enjoy the comforts and indulgences which his prosperity placed within his reach: that his soul might take its ease, eat, drink, and be merry; that mammon might be served; this world followed; his natural desires gratified;—and yet his eternal prospects remain uninjured. He thought, indeed, that outward compliance with the ordinances of religion, (if he committed no sins against society, and broke no human laws), would ensure to him the mercy and the favour of Almighty God.

His minister had often conversed with him on the subject, and urged him to “wean his affection from the world,” and “place them upon heavenly things.” He had called upon him to “mortify his members which were on earth,” and to give God the first place in his heart: but his labours had been hitherto ineffectual. He had failed to convince him that, in order to inherit eternal life, he must, by a diligent use of the means of grace, and a steady mortification of the natural man, have his heart turned to the love of holiness, and have the author of holiness established within him.

One day, Clericus was walking with him round his garden, when Mundanus suddenly stopped near a young tree, and, taking out his knife, cut off some of the most vigorous shoots, leaving only one of much more tender growth. You have excited my curiosity, said Clericus, by what you have just done; I should be glad to know, why you cut off the most vigorous shoots, and leave the more tender ones.

M. The tree was grafted in the spring, (said Mundanus,) and that which I have left is the graft. The shoots which I have cut off, were from the wild stock below the graft.

C. They have grown much faster than the graft, and look more healthy!

M. But they would have robbed the graft of the nourishment supplied by the root, and it would have withered and died. They have already injured it, they should have been cut off long ago, but I was very busy on the other side of the garden, and did not see what mischief was being done.

C. Then you would not have allowed them to grow, if you had been aware of it?

M. Not for a moment, I should have rubbed off the buds, as soon as they began to appear!

C. They seem to be fine shoots: what a healthy tree it would have become! it is a pity that you cut them off.

M. And yet, with all their healthiness of appearance, they would never have borne any good fruit. When Ladies and Gentlemen come to my garden, they look to the *fruit*, and not to the *wood* and *leaves* only. No one would buy an apple tree, that would not bear good fruit.

C. Are you quite *sure* these shoots would have injured the graft?

M. These branches were of the same nature with the stock, and would therefore have received the sap more naturally and more abundantly: besides, they grew *below* the graft, they were nearer to the root; and would have stopped the sap, before it reached the graft at all.

C. Still I think it is a pity they could not have been left.

M. They would have borne nothing but crabs, which would have been quite useless; too sour even for the pigs, and the tree would have been fit only for fire-wood. But this graft will bear the most beautiful fruit you ever saw.

C. That is, indeed, a recommendation!

M. Yes; and though it now looks poorly, it will be as fine a tree as any in the garden. It is taken from that large tree in the middle border, which is so vigorous, and bears so much beautiful fruit, that it astonishes all who behold it.

C. I think the graft would have grown, even if the shoots had been left.

M. And if it had, it would have formed but half the tree: one half the fruit would have been sour, and all my customers would have rejected it.

C. And you are sure the graft will do well now.

M. Oh, quite! It cannot fail to do so: it will now receive all the nourishment which the root supplies: it will soon grow as fast as did those natural branches. If you will look at it next summer about this time, you will see it a fine healthy young tree, as ever gladdened your eyes.

C. I wish, Mundanus, that you would take as much practical care of your soul, as you do of this tree.

M. I do not understand you, sir; I believe the Gospel, read the Bible, repeat my Creed, go to church, say my prayers, and all that sort of thing.

C. And yet allow yourself in the full indulgence of all your carnal appetites. Is not *sin* the natural fruit of your heart? Is it not a fruit that will be rejected by God? Is not the heart corrupt, "deceitful above all things, and desperately wicked?" Are not all its natural branches wild and vigorous, and its fruit bad? But, by the Spirit of God, the love of Christ is grafted in. If the natural branches be not pruned away, will they not drain up all the sap—will they not absorb all the energies of the soul? In this case, the love of Christ must perish; the fruit of the Spirit must sicken and die! Can the fruit of holiness, and the fruit of sin, flourish on the same stock? If you would have holiness to flourish, "make the whole tree good, and its fruit will be good likewise." Let the natural desires be pruned, the affections be mortified, the lusts be denied; and then the engrafted love of Christ will flourish and abound; it will bring forth fruit that is beautiful to the eye, and savoury to the taste, and the whole tree will become like that in the midst of the garden and paradise of God.

By your own words you are condemned! your

worldly knowledge condemns your spiritual ignorance ! Hitherto thou hast been a child of this world, wiser in thy generation than many children of light. In future pay more attention to the graft of the Spirit on your heart ; watch it—guard it—water it—spare not thy knife—cut off all natural branches ; let neither the hand, nor the eye, nor the foot, be spared if they offend thee ; let the whole body of sin be crucified, that the soul may be saved in the day of the Lord.

S. D.

IMPORTANCE OF LIME-WASHING HOUSES.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

IN my parish, consisting of 900 persons, an order was given to the several occupiers of the houses to have their dwellings lime-washed during the existence of the cholera morbus in this country, with a view to prevent, if possible, its infection being communicated to this neighbourhood. Whether we owe the healthy state of our village to this precaution, I will not presumptuously take upon myself to affirm ; but it may not be unprofitable to know, that no case of infectious fever has appeared in the village *since* the commencement of that period, whereas it is a remarkable fact, that many and severe instances of typhus fever were perpetually occurring before the time when the order was issued.

Fully appreciating, then, the advantages of such a system, I take the liberty of recommending it, through your useful work, particularly in low, damp, and thickly populated villages, where a pure circulation of air is not unfrequently excluded ; and I will merely add, that the process is so simple, and attended with such little expense, that it is within the means of the poorest men to adopt it.

Should you deem the above recommendation worthy of a corner in your next Number, I shall feel gratified.

Your obedient Servant,

A FORMER CORRESPONDENT.

June 7th, 1832.



SETTING POTATOES,

As said to have been witnessed on the Continent.

AFTER the ground was prepared, a boy dug out a spadeful of earth, about eighteen inches square, which was filled up with a mixture of light earth and manure; a hole was then made with a dibble, and the eyes of the potatoe dropped in; then manure in a liquid state was poured in, and the rake applied to the surface. The eye of the potatoe was scooped out, the size of a nut, by an instrument for the purpose. In this way no waste was made of the potatoe; and it was said that half as much more was produced from a single plant by this mode than by the common mode of cutting them.

HORTICULTURAL REGISTER.



A FAMILY PRAYER,

To be used in time of sickness, or when any other trouble threatens.

O GOD, the Protector of all that trust in Thee—to whom alone belong the issues of life and death, we fly to Thee in our trouble, and beseech Thee to deliver us from our fear. Withhold from us Thy displeasure, though we acknowledge we deserve it all. Dispose us to repent of the sins for which we justly deserve to be punished; and may the fear of thy judgments lead us to avoid whatever thou hast forbidden. Save us, O Lord, from the calamity we dread, or in mercy prepare us for its approach. Let us in time flee to

thee for succour, and trust in the atonement of our Saviour's blood for making our peace with thee.

Grant to each member of this family unfeigned repentance and steadfast faith in thy Son Jesus Christ. Check the overflowings of ungodliness in our country, which make us fear thy displeasure. Bestow upon all of us the aid of thy Holy Spirit—convert the impenitent—quicken the negligent—increase the diligence of the devout; and grant, if any evil do visit us, we may be prepared for its coming, by being prepared to die. Oh, grant that we may all now live the life of the righteous, that so, when our dying hour shall come, our last end may be like his. And this we beg for Jesus Christ's sake. *Amen.*

EXTRACTS FROM NEWSPAPERS.

POOR RATES.—Upwards of eight acres of land have been taken for the employment and bettering the condition of the poor at Henley. The small quantity that was portioned out last year, seems to have answered the purpose designed; and little doubt exists of the possibility of lowering the poor-rates, and bettering the condition of the too long neglected labourer. If parishes would take land, and let it out in small parcels, it must tend to prevent idleness, and consequently a waste of money and time in tippling and drunkenness.—*Berkshire Chronicle.*

AWFUL CONSEQUENCES OF INTOXICATION AND SABBATH-BREAKING. Henry Hunt and Thomas Berriman, convicted at the last assizes at Winchester, were executed at the back of the gaol, pursuant to their sentence. Hunt, since his condemnation, has paid unremitting attention to his religious duties. He entertained from the first no hopes of mercy, and expressed his acquiescence in the justness of his sentence. Berriman, on reaching the platform, addressed the crowd, which was very great, in the following words:—"Now, I hope all you young men will take warning by our untimely downfall. Here we are, cut down in our bloom by drunkenness and Sabbath-breaking, which has brought us into what we be now; and I hope you that be come to see us, will take the Scriptures for your guide, and then you will never come to our untimely end: so God bless you all."—*Globe.*

Four men have been lately taken up for the murder of a gen-

tleman; another man, it is said, was apprehended just as he was preparing to emigrate to America. The all-seeing eye of Providence is ever on the murderer, who will not, who cannot, escape punishment, either in this or in the next world.—*Clonmel Herald*.

FATAL EFFECTS OF PLAYING WITH FIRE-ARMS.—An inquisition was recently taken at St. George's Hospital, on view of the body of William Paull, a fine youth, twelve years of age, who met his death from the accidental discharge of a pistol with which he was playing. Thomas Paull, butler in the service of John Fullerton, Esq. left the deceased and an elder brother together in the butler's pantry. There were six pistols hanging up in the room over the fire-place. Some of them were kept loaded for the protection of the premises. On his return home he was informed that the deceased had been shot by one of them, and on going into the housekeeper's room he found his son lying on the bed, apparently in the agonies of death, but quite sensible, as he instantly recognized him, and exclaimed, "O! father, I'm dying!" Witness asked him how the accident happened, and he told him that having reached one of the pistols down to examine if it was loaded, he was in the act of looking down the muzzle, when the piece went off, and the contents entered immediately under the right eye, which proved fatal.—Verdict, "Accidental death."

A most melancholy and fatal instance of the danger of seeking shelter under a tree, during a thunder-storm, occurred in Essex, in the death of a much respected gentleman. During the violent storm which came on in the afternoon, the deceased, who had been walking in his grounds, was observed to go under a high elm, and place himself close against the body of the tree. Within a minute succeeded a most vivid flash of lightning, and the electric fluid striking the tree under which the gentleman had taken refuge, reached him in its descent, and his instantaneous death was the consequence.—*Essex Standard*.

A youth, thirteen years of age, had possessed himself of a glass bottle, containing upwards of three-quarters of a pound weight of gunpowder, with which he was amusing himself by pouring small portions on a piece of lighted cane, when one of the flashes communicated to the powder in the bottle, and the whole exploded, and injured him in a dreadful manner.—*Globe*.

TO CORRESPONDENTS.

We have received the Communications of *S. D.*; *W. S. W.*; *E.*; *C.*; *N. C. T.*; *F.*; *H.*; *S. W.*; *F. C.*; and *Anon.*

THE

Cottager's Monthly Visitor.

AUGUST, 1832.

CHEERFULNESS UNDER AFFLICTION.

MR. EDITOR,

THE writer of the following lines, (extracted from a letter to a beloved niece), was, during several years, a continual sufferer from sickness and pain, and encountered various privations; yet the cheerful piety expressed in this extract never forsook her. She died the year after the date of this letter, in the sixty-seventh year of her age.—M. H.

“I began my year happily, in the society of our dear friend,—going to her on New-Year’s day. * * * *
Thank God, I got home very safely,—and through the succeeding cold as comfortably as a mind not indulging a wish that any thing was otherwise, could make me. My neighbour, Mrs. S., spent her Christmas at Mr. A.’s, but—permitted to converse with the greatest, best of Beings, and to choose my *society* amongst my books—it made but little difference to me with regard to cheerfulness. * * * * I awoke in the morning to thank a good God for a good night’s repose; and, after cooling, to be sure not a little, for an hour or more upstairs, I went down to renew my thanksgivings for a good fire to warm me, rang my bell for my little maid and her mother to join in prayer and praise, and sat down to enjoy a comfortable breakfast. And what sensations, my dearest M., then can I, ought I, to feel, but the delightful ones of love and gratitude? Shall

NO. 8.—VOL. XII.

Q

pain deprive me of these joys? The poor weak body must *feel*, but the spirit of a man—or rather the grace of God earnestly sought for—will sustain his infirmities; and I bless God for all. Whatever has brought me nearer to him, (however painful in the enduring), will, I trust, through the merits of my blessed Redeemer, be glorious in the end. This is the blessed hope, that makes all below *received* or *enjoyed* with cheerfulness; while, giving it its true value only, it leads the mind to the perfect joys above.

S. W.

January 30th, 1802.

QUESTIONS FROM SCRIPTURE.

THE following Questions were lately given at an annual examination of boys, at a school near to London. We should recommend our young readers to endeavour to write down the proper answers, that they may see how their explanations correspond with those which were given at the school, and which we intend to publish in our next number.

Quest. 1. In what state was man created; after whose image, and in whose likeness?

2. What caused man to lose the favour of God? And what was man's nature after his fall?

3. Was any promise of restoration given immediately after the fall?

4. What is meant by the "Call of Abraham?"

5. Was any promise given to Abraham?

6. Had Abraham any sons? and what were their names?

7. Whose sons were Esau and Jacob?

8. Who was Judah? And what particular promise was given to him?

9. How long did David live before Christ?

10. Did David prophesy of Christ? of his crucifixion? his burial? resurrection? and ascension? Point

out some passages in the Psalms relating to these subjects?

11. What is understood by the double meaning of the Psalms?

12. How long did the prophet Isaiah live before the coming of Christ?

13. Did he describe prophetically the coming of Christ?

V.

(To be continued.)

LETTER FROM A CONSTANT READER.

SIR,

I HAVE taken in the Cottager's Monthly Visitor from the time of its first publication. I read each number as it comes out with pleasure myself; then lend it to my servants, and lastly send it to the schoolmaster of our village, who puts on it a thin pasteboard cover, and it is then, with the entire approbation of the clergyman, put into our little "Lending Library," by which means I hope good may result from its larger distribution. This process gives me towards you a feeling of obligation, as towards an old friend and benefactor; and for that reason, when I meet with any thing likely to suit you, I send it up without ceremony; the scraps thus sent become your property to use or to reject, without the ceremony of taking any notice of them. With regard to one of the papers now sent, I must inform you, that many years ago when I first settled in this little village, I saw it in a Cottager's Bible, and on inquiring who gave it, I heard that it had been drawn up by a curate of the parish, who had been dead twenty years. I rejoiced that I had accidentally met with such useful hints, and immediately got some of them printed, and have adopted the plan of pasting them into every Bible I have given away: perhaps you, Sir, can improve upon the short exhortation, or if it does not suit your publication, you can

recommend it to your friends; a lady to whom I showed it, was so much pleased with it, that she told me afterwards, she always wrote it with her own hand in the Bibles she gave to her young scholars on their leaving school, &c., thinking they would regard it still more as coming from her than if printed.

Thus is the memory of this good old pastor blessed! though dead he yet speaketh! I can remember once seeing him when I was very young: he was poor in his circumstances, but his mild countenance, his meek demeanour, and his grey hairs, commanded respect: he appeared a primitive lowly Christian Pastor, and I hope many of the old people in this village can remember some of his good instructions, and his example.—excuse the trouble of so long a letter from your old acquaintance.

M. G.

TO BE PASTED INTO A BIBLE WHEN GIVEN TO A POOR
NEIGHBOUR.

ENDEAVOUR, by constantly reading in this sacred book with meditation and prayer, that your temper and conduct may be regulated by its instructions; and it will prove, under the Divine blessing, the means of your real happiness in this world and your salvation in the next: but if, instead of this, you lay this heavenly treasure aside, and will not improve the blessing that is put into your hands by one who wishes well to your immortal soul;—if you neglect to read this book of God, or to make a proper use of the important advantages it affords—it will be a swift witness against you in that awful day when you will be tried by its contents, and you shall fall under that dreadful condemnation of the slothful and unprofitable servant, which you will find in the 25th chap. of St. Matthew, 26th and 30th verses.

THOUGHTS FOR AUGUST.

THIS is a sort of intermediate month between summer and autumn, generally very hot; and yet, the shorter days, the silent birds, the varied tints of the trees, all proclaim that the joy of summer must speedily give place to the maturer pleasures of autumn. August is the middle age of the year; a season to pause and look back. After the past has been faithfully revised by memory's eye, change the scene—look forward; cold bleak winter,—old age, infirmities! But the winter blast, though frosty, is kindly; the outwardly chilling snow fosters, by internal warmth, the seeds of summer plants. Carry on the resemblance; the infirmities of old age gradually pave the way to the grave, giving us time to reflect on the nothingness of earthly things, and so to prepare for a better country. In middle age, our powers are matured, the heat of youth is passed, and yet the vigour of the faculties is unimpaired. Old age is no time for new exertions; excuses come thick for errors deeply rooted by the growth of years; and the mind, enfeebled by their two-fold weight, has no strength to repel them. Let us then make the most of the August of our existence, gathering in our harvest of Christian works, as the labourer does his grain; and remembering that as he makes the most of sunshine and dry weather, because none can fix their duration, so are we doubly called on, in the discharge of duty, to work whilst it is yet day; for no man can tell when the night cometh,—the night of death, the end of all things here. Who shall dare to give utterance to discontented feelings now? How more than ever wrong do they appear, when our beneficent Creator showers down his mercies so abundantly upon us!

Fruit is now in great perfection. What can be a prettier addition to a cottage (and a very common one it is) than an orchard in full bearing? Apples, pears,

and plums, are now ripening; the latter are by no means wholesome; and regret would be foolish at the failure of the crop in many places this year. Where they abound, moderation in eating the *perfectly* ripe, and abstaining entirely from the unripe, cannot be too strongly enforced. The first of August is called Lammas Day, because, after that day it used to be thought that lambs were too old to be killed as such. Now, however, this is not the case: though the thick fleeces of the children make them look as large as their shorn parents, from whom they still most impatiently claim their milky nourishment. Pigs are now put up to fatten for winter eating. Though no favourites of mine, I know their value, and am sensible that my cottage friends have great reason to like them. I must *think* a wish that their sties may be kept as clean as possible; the air near the cottage will be all the purer for it. Bad smells are very unwholesome, producing fevers and other disorders; and certainly the pork will be all the sweeter and better for attention to cleanliness during the life of the animal that produces it. Pigs ought to be kept in their own yards, not allowed to stray about the lanes; by so doing they feed dirtily: so much the worse for those who have to eat them; and they are a nuisance to all who pass that way. All things should be kept in their proper places: the laws of creation are most harmoniously arranged; there is a proper place for us all; and well is it for those who, finding their own level, walk contentedly through the world, doing their duty in the station to which it has pleased God to call them.

F.

DANGER OF SEEKING SHELTER UNDER TREES IN A THUNDER-STORM.

A HEAVY rain generally accompanies a thunder-storm, so that there is a great temptation to seek shelter

under a tree. But the danger of this is great; for a high tree is an object likely to be struck by the lightning; and whoever is very near to that tree will probably receive the shock. Two poor men lately, in Staffordshire, sought shelter from a severe storm of rain under a tree; the electric fluid struck the tree, and then the two men; one of them was killed on the spot, and the other most dangerously injured. We insert this as a caution.—*Stafford paper.*



GOD'S JUDGMENTS.

WE confess that we have been backward in publishing the accounts which have from time to time been sent to us by our correspondents, on the subject of particular judgments, which are said to have been inflicted on particular persons. It is not that we have doubted the truth of the statements which we have received from many persons, on whose veracity we could rely, but it is because we have doubted whether, upon the whole, good would result from the publication of such accounts.

When we read an account of a person who has been profanely defying the power of God, and hear that a flash of lightning instantly struck that person dead,—if such an account be properly authenticated, we feel at once, that this is an immediate judgment from God, and a most solemn warning to ourselves.

But many will say, that the greater number of those who profane the name of God, do *not* suffer these instant judgments; and we are obliged to confess at once, that this is the truth, and that sins of the most dreadful kind do frequently go unpunished in this world. And if our argument be,—“You may be sure that God will punish sin, because you have before your eyes an example of it,”—an ungodly person may argue thus, on the other side,—“God does *not*

punish sin, because you see numberless examples where the wicked are allowed to go on in their wickedness."

Now, the truth is, that "God will punish sin;" he has declared in his own word that he will; but he has not declared that he will always punish it in *this* world. And we do, indeed, often see the righteous "cast down," and "the ungodly in great prosperity." David saw this,—he wondered at it,—he "sought to understand it,"—but he confessed that it was too hard for him, "until he went into the sanctuary of the Lord," that is, until he sought for an explanation of it in the word of God: then, he says, he "saw the end of these men,"—he saw that they were in "slippery places,"—in places of the utmost danger; and, on further looking at them, he saw that they were "suddenly cast down," and brought to "a fearful end." Now, we have constant examples of the same thing before our own eyes; but yet it must be confessed, that we do not always see "the end of these men" in *this* world. It is at the great day of account that "God will judge the righteous and the wicked;" we learn this from God's own word, and we thus understand why judgment against the wicked is not at once executed in this world. The ungodly must not believe that they are *unseen*, or *approved*, because in this world they are *spared*: they are spared in mercy, that they may have time for repentance; which time, and which mercy, they ought to *use* to the saving of their souls—not *abuse* to their eternal destruction. And what we see in this world exactly agrees with what we read in the word of God. The separation between the good and the bad is reserved for the great day of final judgment. But still the Holy Scriptures give us several instances of God's immediate vengeance falling on his enemies; and we believe that, though according to the general dealings of God with man, the separation between the followers of Christ and his enemies is reserved till the final

harvest; yet that the Almighty does give present consolation in great abundance to his faithful people, and that he frequently inflicts on his enemies signal and awful marks of his abhorrence of their crimes, that others may see and fear.

For those who will understand these things aright, we do not hesitate to lay before our readers the following instances to our purpose, with which our correspondents have supplied us:—

V.

INSCRIPTION ON THE MARKET-CROSS, DEVIZES.

The Mayor and Corporation of Devizes avail themselves of the stability of this building, to transmit to future times the record of an awful event, which occurred in this market-place, in the year 1753; hoping that such record may serve as a salutary warning against the danger of impiously invoking Divine vengeance, or of calling on the holy name of God to conceal the devices of falsehood and fraud.

On Thursday the 25th of January, 1753, Ruth Pierce, of Potterne, in this county, agreed with three other women to buy a sack of wheat in the market, each paying her due proportion towards the same; one of these women, in collecting the several quotas of money, discovered a deficiency, and demanded of Ruth Pierce the sum which was wanting to make good the amount; Ruth Pierce protested that she had paid her share, and said, "*She wished she might drop down dead if she had not.*" She rashly repeated this awful wish, when, to the consternation and terror of the surrounding multitude, she instantly fell down and expired, having the money concealed in her hand.

PILLAR AT DEVIZES.

A lofty pillar stands in the church-yard of Devizes, Wiltshire, on which are inscriptions to the following effect:—

On the one side—"In memory of five persons,

who, bathing in a pool near this town upon Sunday evening, during the time of Divine Service, in the year 1755, perished there, being then in the flower of their age."

On the second side—"Remember thy Creator in the days of thy youth."

On the third—"Remember the Sabbath day to keep it holy."

On the fourth—"This pillar was erected by public subscription."

WARNING TO SCOFFERS.

THE melancholy fact is too well known to be questioned, that that terrific pestilence, with which it has pleased the Almighty for our sins to visit us, is, or has been hitherto, treated by some as a mere bugbear; as a proper topic, in short, for every species of profane jest or indecent mockery. A recent instance, however, of God's *judgment* following, with awful rapidity, on the foul words of the scorner, has been this moment communicated to us. A tradesman in this town was called upon, on Saturday last, by a fellow-workman, for the purpose of taking him away, as usual, to drink with him. The tradesman objected to indulge in his customary potations, pleaded indisposition, and stated honestly his fears of becoming liable, by intemperance, to an attack of cholera. These objections excited only the merriment and ridicule of his companion, who insisted the more strongly on the other accompanying him to a public-house, until, finding both argument and raillery ineffectual, he went away, swearing that "he would send the *black cart*" (the vehicle on which the bodies of those dying of the epidemic are conveyed to the burying-ground) for him in the morning." This occurred on Saturday night, and the morning but one or two afterwards, the very individual who profanely made use of this arrogant and impious threat was himself a corpse—a victim to the cholera.—*Newry Telegraph.*

LETTER TO A CLERGYMAN IN LEICESTERSHIRE.

Helpringham, near Sleaford, Jan. 10th, 1832.

REV. SIR,

In reply to your favour, I beg to observe, that the report concerning the infatuated labourer of South Kyme, in the *Stamford Mercury*, is nearly correct. His name is Edward Wilson, who was considered a sober and industrious labourer: he paid the rent for his cottage regularly, and was in constant work. At the time he uttered the unguarded and uncharitable speech, he was attending a thrashing machine belonging to a Mr. C——, in South Kyme Fen. He said, “that he wished the cholera morbus might take nineteen out of every twenty, and return nineteen times over.” This poor inconsiderate man, in reply to another labourer, also declared with an oath, “that if the cholera did come into the village, he did not mind if it seized him.” In the evening of *that* day (Wednesday), on his return to his cottage in South Kyme, a mile and a half distant, he was seized with a violent pain in his throat. When a neighbour inquired if he had caught cold, he said that he had got some gravel in his throat, which continued to give him the most excruciating pain for two days, and on Friday evening he was easier. His body having swelled to a large size, he then became sensible of his situation, and supplicated his Saviour for mercy. On Saturday morning he said that he had made his peace with his God, and a few minutes after expired; and was buried on Monday, the 19th December last. J. B.

The above account, received from a gentleman in the immediate vicinity of the place where this awful event occurred, is calculated to impress upon our minds the truth of that declaration of the Psalmist, 139th Psalm, “There is not a word in my tongue, but lo, O Lord, thou knowest it altogether.”

There are few who may not, on inquiry, hear within

the circuit of their own neighbourhood of some awakening proof of the Divine Omniscience, and fearful retribution. With the view of deterring the thoughtless from uttering unguarded, rash, or impious wishes, protestations, or even appeals to the Almighty, I shall relate an event within my own knowledge, which happened to a young woman, who for nearly two years was a domestic in my family. On leaving me, she went into the service of a family in our county town. One evening, having called upon an aunt living in the neighbourhood, the latter observed, "Young woman, from your appearance, I strongly suspect that you have been imprudent, and are now pregnant;" she repeatedly denied it, and at length being pressed to acknowledge the truth, wished she might drop down dead if that was the case; she then left the house, and, awful to relate, had not gone far, when she fell down in a fit, never spoke again, but expired in little more than an hour.

I am, Sir, your obedient servant,

SP—.



SEEDS.—CATERPILLARS.

To the Editor of the Cottager's Monthly Visitor.

SIR,

IN a late number, you gave us some interesting facts as to the vegetating of earth dug from a great depth, proving that the seeds of the plants produced must have lain for a great length of time under ground.

Perhaps you will deem the following also worthy of being recorded:—Clay dug from the bottom of a coal-pit, 1100 or 1200 feet deep, is soon covered with coltsfoot, after being brought to the surface. If a spot on a moor, or common, which produces heath, be cleared and bared, and covered with lime, it invariably produces white clover.

The apple-blossoms in the north of England have

this year been greatly injured by caterpillars. It is said that the abundance of these insects arises from the cold winds having shrivelled up the leaves of the plants, and so protected the eggs. N. C. T.

LORD HENLEY'S SPEECH AT A MEETING OF A
DISTRICT VISITING SOCIETY.

LORD HENLEY said, that, of all the pious and useful and practical institutions in the metropolis, whether considered with regard to its effects on the poor, or to its influence on the rich, he knew of none which was more deserving of public support than a District Visiting Society. It was calculated to extend feelings of kindness, and charity, and piety, from the mansions of the rich to the humble cottage of the poor. It was now some years ago since the parent society had been established, but for some time its operations were limited, as it was but little known, but they had heard, that day, that branch societies had been established, not only in some of the most populous districts in London, but also in some of the principal towns in England, and with the happiest effects. The Society had gradually advanced, conquering the prejudices which were at first raised against it. No one could consider the situation of many districts of the metropolis, destitute as they were of all the means of moral and religious instruction, without feeling that it was the duty of those whom God had blessed with the means, to use those means to relieve that destitution. The rich, in fact, incurred a degree of awful responsibility, if they forbore to use their best exertions for the purpose of dissipating that cloud of ignorance and almost Pagan darkness which overhung many parts of the metropolis. It was, or at least it should be, the happiness of the rich to become the instruments of good to the poor

around them. It was upon this principle that the society had been established, and it was to him a source of much consolation that so many members of the Church of Christ should be so occupied. He had lately heard that there were not less than 32,000 pious individuals employed in the godlike task of visiting the poor, and of attending to their temporal and spiritual wants; and that their labours had been followed by the happiest results, in the conversion of many to a knowledge of the Lord. He could cite many strong instances in which the hand of God had been visible in bringing back some whose conversion, after a long life of vice and ignorance, could be regarded as little short of a miracle. One case in particular had struck him; it was of a man who had lived up to the age of eighty-five in ignorance, immorality, and profligacy; this man was found by some of the visitors of the Society, and he at first refused to listen to any thing in the way of spiritual advice; but those who addressed him were not dispirited by that refusal. They continued their efforts, and were at last recompensed by finding that his obduracy yielded to their exhortations, and they had the satisfaction of seeing that he, who until eighty-five had lived a profligate, died at the age of eighty-seven sincerely penitent, and looking with confidence for mercy and forgiveness through the merits of his Redeemer.



OLD PAPERS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR.

I WAS looking the other day over some papers of my little girl's great grandfather, and these which I send might, I thought, be useful for the "Visitor,"

Your sincere friend,
G. B.

A METHOD OF LIVING,

Which by God's blessing will secure the comfort and continuance of his Holy Spirit, and, if persevered in, will lead to eternal life in happiness.

1st. *Pray constantly to God for his direction, guidance, and blessing.* It is as impossible for a man to live a virtuous life without prayer, as it is to live long without food. It was a good saying of a great man, "prayer will either make you leave off sinning, or sinning will make you leave off praying;" from whence conclude, that from that very day when you begin to neglect praying to God, from that very day (if you take not up speedily) you may date your ruin.

2dly. *Observe strictly the Lord's day to keep it holy.* Worldly business or worldly pleasures, company, or diversions, are apt to lead us to forget God; but he that resolves strictly to observe the duties of the Lord's day, may by this means be brought to himself, and to his God. There is likewise a secret blessing that goes along with a conscientious observance of this day.

3dly. *Read every day some portion of the holy Scriptures,* though it be but a few verses, if business should hinder you from reading more; the holy Scriptures "are able to make you wise unto salvation, through faith in Jesus Christ." There is a certain blessing attends a diligent reading of Scripture, and men are enlightened at times, and by Scriptures, when they least expected it. A passage, a verse, a line of Scripture, has sometimes set men upon thinking, which has ended in thorough reformation.

4thly. *Frequent good company, such as fear God.* The fear of God in others may beget a fear of God in you. Take this for a rule, he that delights to be in the company of wicked men, whether it be for their wit, their learning, or any other advantage, that man is not truly good himself.

5thly. *Avoid all temptations to sin, all appearance of evil.* This is the apostle's direction, and there is good reason for it; for can a man touch pitch, and not be defiled? Or, can a man run into temptations, and be confident he shall get clear of them? Assure yourself that you will meet with temptations enough, without seeking or playing with them; and, instead of running into the reach of danger, we are taught by our Lord to pray. "Lead us not into temptation, but deliver us from evil."

Lastly. *Endeavour to have these thoughts of God ever in your mind.* That he "is in every place beholding the evil and the good;" that you are accountable to him for every thing you do; that all your success depends upon him; that even what we call our misfortunes come from him, and are for the good of those who love him; that present and future happiness is in his hands, to dispose of to those that serve him faithfully; and that he ever respects the humble, and those that look to him for help and assistance.



LETTER FROM SOUTH AMERICA TO A BROTHER IN ENGLAND.

MY DEAR BROTHER,

Two years have now passed away since we parted in such affliction, that I was not able to thank you for preserving the life of your unworthy relation; for it was certainly to your earnest entreaty, and the respectability of your character, that my much injured master relinquished prosecuting me for that breach of trust, which would inevitably have brought me to transportation, or death! When we parted, I reflected that I had wronged a kind master; I had lost my character; I had lost my right to existence in my own country; and, above all, I had repaid your invariable kindness to me by making you unhappy, and leaving a stain

upon your name by my misconduct. Your prompt services, at that painful period, still excite my admiration; and, in the measures you pursued, and in removing me from my country, you incurred an expense, which I much fear you could ill afford. When you left me on board, I was the most wretched of men; and sought in my hammock to conceal myself from every eye. Perhaps it was fortunate that severe seasickness prevented any curiosity being excited in the crew, by my wretchedness; and when the sickness abated, and I went on deck sometimes for fresh air, I was accounted an invalid, and nobody troubled themselves about me, or my misery: I was absorbed in gloom and despondency, and sat for hours in a stupor, insensible to every thing about me. I was sorry when the vessel reached its destination, and I was obliged to land at Lisbon, and seek a lodging; from it I continually absented myself, rambling in every direction, having no plan, and no energy or desire to form any: I felt so very much abashed under a sense of my unworthiness, that I shunned even the eyes of those strangers, who were alike ignorant of me and my misfortunes. However, not many days after I came on shore, I encountered one of the sailors of the ship I came in, and he accosted me with an inquiry if I was for the Brazils? Because if I was, he could put me in the way of going there passage free: this startled me from my moodiness; and, on explanation, I learnt that a sickly English gentleman was inquiring, at Lisbon, for an Englishman to attend on him; and he was to sail for Rio Janeiro in a few days. The sailor took me to him; and on my way I made the most determined resolution to be faithful to any trust reposed in me. I candidly told the invalid gentleman (Mr. S.) that I feared I was very ignorant of the service he required, that I had been brought up in a counting-house, and was more competent to undertake writing and arithmetic, than personal services; but that I should be very willing to render him any, and every.

attention and service he should direct me to. He seemed satisfied with my assurance, and engaged me on suitable terms; as I went from his presence, my face flushed with a sense of my guilt, and my mind labouring under a conviction, that had Mr. S. known how I was circumstanced, he would have had nothing to say to me; I feared to look any one in the face, lest I should be known, and disgraced.

When on board with a crew seemingly of Portuguese, I felt relieved in getting away so far from my country, but I cannot add from my disgrace: it cleaved to my heart with an unspeakable oppression. As I again suffered from sea-sickness, I was very useless to my new master for some time. On getting better, I found him improved in health, and engaged in arranging papers, which his illness at Lisbon had put into confusion; and he employed me in making copies of mercantile statements and documents; on which business he was going to the Brazils. He seemed pleased with my services, and I derived some degree of satisfaction from being useful to him: I learnt that he was subject to a nervous complaint, which had returned on him in consequence of the loss of a faithful servant just before he reached Lisbon; who had fallen overboard and perished. Mr. S., though never robust, improved considerably in health on his passage to Rio: he was of a sedate temper, and of studious habits; and always treated me with kindness, and I served him with minute attention; but to all, and every thing besides, I was lost in gloom, and often sat on deck in most painful meditation. Many attempts to rouse me were tried by a passenger on board, of a mild and pleasing demeanour, but in vain, until one evening an exclamation from him, in most eloquent language, arrested my attention. He was admiring the glorious appearance of the setting sun; and when its last rays had sunk into the ocean, he turned, and seeing me, reproached me, as his countryman, for not affording him some occasions of conversing in his native language; and

desired me to believe that a better motive than curiosity influenced the inquiry, whether my silence and gloomy reserve proceeded from indisposition of body or mind, for both admitted of alleviation? He had some knowledge of physic, and had medicines on board: I assured him I required none. He endeavoured in the most amiable manner to gain my confidence, and told me that he was a clergyman of the Church of England, authorized to proceed to a distant country as a missionary; for which office he had been long qualifying himself. He said he looked on all mankind as brethren; and his greatest delight was in serving his fellow-creatures: he assured me that conversation afforded infinite relief to the mind; and, if grief proceeded from the wrongs of others, the best remedy was to seek for peace by forgiving them! He had probed me to the quick; and, in much agony, I exclaimed, "I have no wrongs done to me: I have no one to blame but myself! I am the most miserable of men; my life is a burthen to me; I wish I might die! death only can give me relief!"—He appeared shocked; but calmly said, "Your expressions are inconsistent; I do not understand them: are you sure death would bring you relief? If you wish for death, ought I not to conclude that you are prepared for death?" I asked what he meant by being prepared for death? and I awfully trembled when he solemnly replied, "Prepared to stand before the judgment-seat of Christ, to account for the deeds done in the body, whether they be good or whether they be evil!" He then took from his pocket a Bible, and read from it such striking and applicable passages, agreeing with his assertion, that I doubted the reality of their being in the Bible; till he made me read them myself. I then confessed to him that I had given no attention to religion, or, since my childhood, attended public worship: I had lived in London, and associated with a set of companions who were wholly careless and indifferent to religion; and Sunday was a holiday on which we always had some

scheme of pleasure; and that I began to think my misfortunes had arisen from these associates: we had corrupted, and strengthened each other in bad courses: and I might have added, but I did not, that all my dread had been of an earthly tribunal, and that my fears or thoughts had not extended beyond it. The clergyman seemed deeply to sympathize in my miserable condition; and, in a serious and impressive manner, spoke to me of the importance of religion; of the responsibility of man; and he read to me from the Bible, the invitations to the sinner to repent and be saved.

Whilst I listened to him, it seemed as if a ray of light shone through the darkness of my mind; nay, I could almost say, hope beamed on my disconsolate soul: I began to discern that there was something to live for, and that, if I could obtain a sense of religion, it might be a relief to me. I greatly wished for the loan of the Bible; but I was a stranger, and afraid to ask the favour; and the clergyman restored it to his pocket, saying, he would resume the conversation the following day. I was very anxious that he should, for he had opened a new channel for my thoughts, and the subject so filled my mind, that it quite banished sleep: and a desire to read the Bible, and form some opinion respecting it, became my most earnest wish. My master had a Bible, which with other religious books seemed in constant use; but I neither liked to ask his permission to read in his Bible, or to do so without his leave; and it was a curious thing that I should be so anxious, and unable to read the Bible, which I had neglected to do all my life, when it was constantly in my power. In the evening, with very different feelings from those of the preceding day, I eagerly watched for the clergyman's appearance on deck. He came towards me in a most condescending manner, and asked what impression his conversation had given me. I said it had made a deep impression, and I intreated he would teach me

how I might endeavour to become religious. He replied, it was his duty so to do; he would aid me by his instructions and his prayers; and I must pray to God to convince me of the exceeding sinfulness of sin,—I must pray for repentance. I told him, I feared that God would not hear my prayers. He opened his Bible, and pointed to these words: “Draw nigh to God, and he will draw nigh to you.” This was encouraging; and during his reading at this time, I caught one short sentence, and treasured it up for my prayer night and day; it was this—“God be merciful to me a sinner!” The clergyman explained to me very clearly the insufficiency of even the best of men to obtain the favour of God, and the salvation of their souls, without the sacrifice of our Saviour Jesus Christ, who suffered the death of the cross for the sins of all those who would seek the benefits arising therefrom, through faith in him. He told me religion was not a short lesson; it required much reflection, much prayer for the gifts of Divine grace to purify and enlighten the mind, and constant diligence to render our daily conduct consistent with our Christian faith. He discoursed with me every day. When he found I reflected on these subjects, by the explanations I required of the preceding day’s conversation, he said, he saw my mind was set in for the work; and he gave me a Bible and the Book of Common Prayer, and he dictated a prayer for me besides, suited to my present state of ignorance and unworthiness: there was no end to his kindness.

When Mr. S—— heard the profession of the passenger, he cultivated his acquaintance, which, like a short-sighted being, I was sorry for; because I thought the presence of my master would keep me at a distance, and shorten the lessons of the clergyman; they walked on deck, and conversed on religion, and on the divine authority of the Scriptures; and I soon observed that the clergyman contrived I should have the benefit of their conversations; for he would make

a stand near me, or turn in so short a space that I heard them very well ; and it was a great advantage to me to hear the opinions of learned and pious men on such an important subject ; and I was surprised to find that a gentleman like Mr. S—— made religion so much his study. I had ignorantly supposed it was only the clergy who had done so : it confirmed me in thinking that religion was of vital importance to every body ; and I respected my master still more for his application to it ; indeed, I have some reason to think he assisted in my conversion, and that the clergyman had hinted to him the instruction he was instilling into me, and the benefit I might derive from their discourses, for he frequently required my attendance with his cloak, or telescope, which kept me near him on such interesting occasions. Thus occupied, I thought our voyage too short ; and soon after we landed, my excellent friend and benefactor, giving me every instruction the time permitted, and every encouragement in his power, with his fervent blessing, departed on his mission, happy that he had been permitted to pluck me, as a brand from the burning, to turn me from despair and anguish, “ to serve the living God ! ” I was much grieved to lose him ; but my mind was changed, and all grief become lighter ; I had now a sure trust and confidence in the overruling providence of the Almighty ? I had done with those words, *luck* and *chance*, which before-time I had so constantly in use ; I kept my transgressions in mind, but I was soothed by the humble hope of the penitent : and I had a source of grateful joy in reflecting on the great mercy shown to me, when in my guilt, I escaped from that ignominious doom which would have been destruction both of body and soul. The clemency of my wronged master, the kindness of my brother, his decision in sending me abroad ; and the remarkable manner in which I was so immediately engaged to proceed to South America ; and the change which in that voyage was effected by the persevering

zeal and goodness of the missionary, turning my darkness into light; surely I may look up to Heaven and say, "Thy goodness and mercy have followed me! Thy word is a lantern unto my feet, and a light unto my path; I have sworn and am stedfastly purposed to keep thy commandments!" I must also duly estimate the kindness of Mr. S——, who has, in some degree, supplied to me the loss of the Missionary; he often speaks of him and of religion; and has lent me books, which have been serviceable to me. Since our abode at this place, Mr. S—— has been much engaged, and has found me constant employment in writing for him; but, as the business seemed coming to a close, I began to suspect that my present circumstances must undergo a change, and that I must lose another kind friend in the departure of my master: and, sure enough, a few weeks since he told me he should sail for England in a month; and he concluded that I should be willing to remain in his service, and happy to regain my native country. You may imagine what an electric shock this proposal was to me! I had the greatest struggle with my feelings to support any thing like a composed aspect, or to reply to my master: but I muttered a few words to this effect;—that I was extremely sorry he was leaving the country, as I wished to remain in it. He seemed surprised, and looked very grave; for he perhaps suspected all was not right with me, if I preferred being an outcast in a foreign land, to having a situation in England; and, in a deliberate manner, he proceeded to say, "You have served me so well, and your conduct, in every respect, has been so satisfactory since I have known you, that I designed on my return home, to give you the place of my confidential clerk or steward; which was the station of that person, whom I had the misfortune to lose on my passage to Lisbon; and whose loss you have supplied to me beyond my expectation: you are, perhaps, not aware of the advantages you will forego in refusing it; for it is a place both of respectability and profit: I will give

you twenty-four hours to consider of it." I left his presence wounded to the soul! If I had ever lost a humbling sense of my unworthiness, this tantalizing offer would have brought it back in full force, but I never *had*; and I fully believe I never *shall*; remorse will remain with me as long as I live; it is the just doom of the sinner! And I was fully aware that my master, though satisfied with me as far as his experience went, would instantly change his purpose towards me, if he knew that I had formerly been tempted to defraud the merchant, in whose counting-house I had been brought up: and I knew also, that my objection to return to England, must strengthen unfavourable suspicions of my past life, in the mind of Mr. S——.

There was only one course for me to pursue: in as few words as possible, I expressed my gratitude to my master for his past and intended kindness to me; my concern to quit his service; but that I had the most positive reasons for wishing to remain in this country; and when he left it, I must seek some other employment; and I should be very sorry if my determination subjected him to any personal inconvenience.—As I wished to avoid any question, or explanation, and indeed doubted very much whether I could express myself without agitation, in speaking to my master on this painful subject, I committed it to paper, and placed it on his breakfast table, at the time appointed for my answer. He saw my dejection, and I dare say he pitied me; but he made no remarks upon it. I began soon to think it was of great consequence to me to seek for something to do, whilst my master remained to speak in favour of my qualifications, and fidelity to him: so on going, as I often did by his order, to a house of business; when the people there spoke of our departure for England, I freely said, if I could get into a counting-house, I might be tempted to continue here, but still I should be sorry to leave Mr. S—— unless he got some one in my place. This was

rumoured about as I expected; and in a few days an Englishman came to ask whether I was really giving up my service, as he should be very glad to obtain it. He had sailed from Liverpool, for the purpose of seeing a little of the world, in the service of Mr. H——, who lived at Bahia; but he was heartily sick of this hot country, and would be very glad of any means of getting back to dear old England. The result was, my master engaged this young man, for he was acquainted with Mr. H——, who was then at Rio, and going to open a house of business there in conjunction with that which he had at Bahia; and Mr. S—— spoke to him so satisfactorily of my abilities, and steadiness for a space of nearly two years, that Mr. H—— agreed to take me into his counting-house; and when Mr. S—— leaves this place I am to go to Bahia; but whether I am to remain there, or return to Rio, is still uncertain.

I am very sensible that in leaving Mr. S—— I change for the worse: but it is impressed on my mind, that whatever I meet with will be better than I deserve, and preferable to the life of a convict at Van Diemen's Land, or Botany Bay. The time for these changes is now drawing near; and the kindness of my master has shown itself in so many ways, that I have ventured to ask two favours of him, which he readily granted—one is to leave with me a written testimony of my conduct during my service with him, duly signed and witnessed; and the other is to take charge of this packet to you; and as it will contain money, to give it a place in his strong box, and carefully forward it to you. My master's liberality has exceeded our agreement, and I remit to you the exact sum I have received from him, having still a supply of your gold in my purse. If I live and prosper I shall make you a further remittance; for I shall account nothing my own till I have repaid the principal and interest of your timely loan.

I have been thus particular in my detail, because I wish to keep up in your kind heart a lively interest in

my welfare; and I feel conscious that this statement will convince you that I am not totally unworthy of your regard. I have been guilty, and am chastised, but with a rod of mercy. I will thank you to acquaint Mr. B—— with the result of his clemency: he had scruples of conscience in permitting me to escape the punishment of the law; and perhaps very properly: tell him that, in my case, he has saved a soul from death; that since I have been in trouble I have learnt to know and fear God; and, whilst I live, my first endeavour shall be to serve Him, through the mercies of my Redeemer. I am anxiously interested, my dear brother, in your welfare, and desirous to know of your affairs. Does your farming turn to good account? But above all, my dear brother, do you cultivate a knowledge and practice of that religion, without which all other gifts are incomplete? Of that religion, which permits those who are separated from all they love in this life, a hope of meeting in the world to come? I send you my address: you will find that I retain the fictitious name in which you took my passage. Every vessel that arrived, for some time, gave me the apprehension of meeting some former acquaintance; but, having escaped as yet, my fears abate. Owing to the climate, and other causes, my appearance is so much changed, that I do not think any one would recognise me, or would suppose that I was only twenty-six years of age. On my arrival at Rio, I observed, with surprise, that my hair had turned grey. It is only the wounded mind that can know how painful is deception of every kind! An alien from my country and my friends, I strive to conceal my name, and wear a painful reserve to every one, even to those whose benefits to me are without measure; but it is the consequence of guilt, and I cannot escape from its sting! My master has spoken very earnestly with me on the subject of religion; warning me against its decline, when engrossed with business in a land where I cannot attend Divine worship, and where perhaps no religious example, or

society, or books, may fall in my way. All this I foresee and deplore; but I have my Bible and Book of Common Prayer, and prayer must be my defence. My mind often reverts to those happy days of my childhood, when I attended public worship every Sunday in our parish church; and the recollection affords me a comfort in which I exercise myself; and I have an unspeakable, and I hope profitable, satisfaction in having, even in my earliest years, been made acquainted with the established form of worship in England. With such remembrances, and my Prayer Book, I am enabled to enjoy the benefit of this beautiful service; and in reading that of each Sunday as they occur, I have a consolation which I would not part with for any earthly treasure. In my Prayer Book I have studied the service of baptism, and the catechism; I find prayers for every condition and circumstance; my duty seems all laid before me, drawn from the Bible; to the Bible I refer, and find its confirmation, with increased thankfulness. Instead of declining, I hope, with God's help, to make progress in religion; and Mr. S—— has kindly promised, on his return to London, to send me a package of religious books. I am much pleased and affected by this proof of his benevolence. I pray to God to bless you, my dear brother, and all my benefactors and friends, with that peace towards God which religion only can give. I entreat you to write to me, and assure me of your pardon for the past. I remain, your penitent affectionate brother, J. H. D.

Rio, 1829.

CHRISTIAN MAXIMS.

NO. I.

1. BEGIN the day by calling on God. The morning prayer is like a trusty servant at thy gate: it guardeth the dwelling from danger.

R 2

2. Begin thy day with prayer, and it shall profit thee unto the end. It is the morning dew that enables the field to withstand the parching of summer heat.

3. As was thy beginning, so let thine ending be; a day is a little life; and to both there is a night at hand, when no man can work. Ere thine eye is closed in sleep, let thy lip be closed with prayer.

4. Let the Sabbath be a day of rest for the body, but a day of business for the soul. The day of settling the weekly account between thyself, and the Steward who hath hired thee.

5. Make good resolutions on the Saturday, call God to witness them on the Sunday, and put them in practice for the remainder of the week.

6. Come from the house of God as the spies did from the land of Canaan*, laden with good fruits.

7. The brightest views of the covenant of Divine grace, are often seen through the tears of sorrow; as it is only amidst showers that we behold the bow of heaven.

8. As the showers of spring call forth the plants of summer, and the fruits of autumn, so the tear of affliction awakens the seed of holiness. It is godly sorrow that worketh repentance.

9. The shock of conscience to the heart of a sinner is too often like the falling meteor in a winter's night, seen for a moment, then vanishing away.

10. In censuring thy neighbour, is it certain that thou art not wishing to add a cubit to thine own stature?

11. Faith without practice is like a mine of gold, useless to its possessor, unless melted down into current coin.

* Numb. xiii.

12. Our days should be like the ascending steps in Jacob's ladder, each a higher point in the path which leads to heaven.

13. To those who are in sorrow, religion comes like the dove returning to the ark, with an olive branch in its mouth, announcing a resting-place from the storm.

14. Faith may *support* the heart in the day of sorrow; but to be unmoved by affliction would be more than human. It was Jesus alone who could walk unruffled upon a troubled sea.

15. When shall men be of one mind? When shall peace revisit the earth? The garment of Christ is no longer without seam; the world hath defaced it with many rents.

16 There are *many* moments in which a good man feels that he belongs not to the world. There are *some* in which the bad man feels and regrets that he belongs not to heaven. Let him grasp at such, for they may be wrought into a key by which the gate of glory may be opened.

G. B.



NORTHERN REGIONS.

Most of our readers are aware, that, for many years past, attempts have been made to discover a passage by sea, along the northern coast of North America. Those who look at a map of the world, or a globe, will see that if a passage by sea could be discovered from Davis's Straits, on the east of North America, to the west, thus leading to the Pacific Ocean, the voyage to China and to the East Indies would be much shorter than the present passage round the Cape of Good Hope, at the bottom (or south) of Africa. For the sake of discovering whether any such passage exists, several expeditions have been planned; and,

though nothing has yet been discovered which is likely to be of any important benefit, as to the furtherance of the object in view, the publications of the different voyagers are full of interest, and have brought before the public some very strange and curious matters of information.

In 1818, Capt. Ross, after coasting along the shores of Baffin's Bay, came to the conclusion that there was no reasonable hope of finding a passage westward.

In 1819, a second expedition was sent out under Capt. Parry, with an order to explore the bottom of Lancaster's Sound, and, if possible, to pass through it, to Behring's Straits, which lie to the westward of North America, and which divide it from Asia. This voyage was not successful as to gaining its object; but it added much to our knowledge of those regions, and brought many important discoveries to light. Capt. Parry proceeded westward to a considerable distance, till he found that the ice met him in such prodigious quantities, and the severity of the cold was so great, that he was obliged to winter in a harbour, which, from that circumstance, was called Winter Harbour.

As soon as the season opened, in 1820, Capt. Parry proceeded in his attempts to the westward, but the ice was so formidable, that all attempts to pass through it seemed vain; and as the health of the men began to suffer, and the stock of provisions necessary for another winter seemed likely to fail, he saw the necessity of returning to England, which he reached in November, 1820.

In 1821, another expedition was fitted out;—the *Hecla*, which had been on the former voyage, was again selected, having been found well suited to the difficulties of those icy seas: she was commanded by Capt. Lyon. Capt. Parry commanded the *Fury*.—Our space will not allow us to attempt to describe all the hardships and difficulties which the officers and crews of these ships encountered in seas blocked up with ice, sometimes cutting their way through

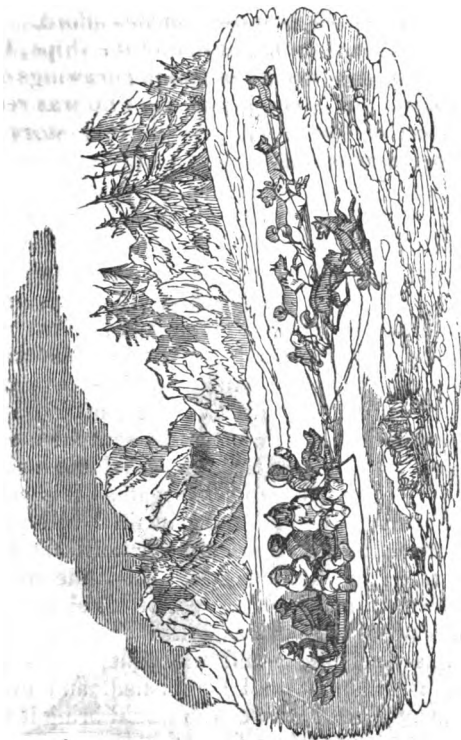
immense masses of ice, and sometimes making their passage through waters where enormous masses of loose ice were floating. The accompanying sketch of the situation of the two ships, among rocks and masses of ice, will give some notion of the difficulties to which these enterprizing seamen and their ships were exposed; in the course of their voyage, their dangers and discouragements were, in truth, more than could have been endured by men of ordinary perseverance. We may find an opportunity, in some of our future numbers, of going more fully into this subject.



The people who inhabit the shores of these northern seas are called Esquimaux. They are dressed in furs and skins, and live upon fish, and seals, and blubber, and such productions as those climates afford. Whilst a party of them was on board one of the ships, Captain Lyon took the opportunity of making drawings of some of the women, and especially of one who was reckoned the prettiest of the party.—As the old story books say,—“See here she is.”



The Esquimaux travel in parties on sledges drawn by dogs.—“See here they are.”



V.

FAIR PLAY.

A NOBLEMAN, resident in a castle in Italy, was about to celebrate his marriage feast. He had obtained plenty of all sorts of provisions excepting fish, but the weather had been so bad that he could get no fish. On the very morning of the feast, however, a poor

R 5

fisherman made his appearance with a fine large turbot. This was so joyous a circumstance, that the fisherman was ordered into the great room, where the nobleman and a large company were assembled; and the nobleman told him to put his own price on the fish; and said that it should be immediately paid him. "One hundred lashes on my bare back (said the fisher) is the price of my fish, and I will not abate one stroke from the bargain." The nobleman and the company were all astonishment; but the chapman was resolute, and all remonstrance was vain. At length, the nobleman said, "Well, well, the fellow has a mind for a joke, and the fish we must have;" he, however, ordered the strokes to be laid on very lightly, and in his presence. After fifty lashes had been given, the fisherman cried, "Stop, stop, I have a partner in this business, and he ought to receive his share."—"What," said the nobleman, "are there two such madmen in the world,—name him, and he shall be sent for instantly." "You need not go far for him," said the fisherman, "you will find him at your own gate,—it is your own porter. He would not let me in till I had promised that he should have half the price of what I should get for the fish."—"Oh, oh," said the nobleman, "bring him up, and he shall receive his share with the greatest justice." This was done; and, after this, the porter was discharged, and the fisherman rewarded. So dishonesty ought to be punished, and every encouragement given to those who would bring it to light. The above story is taken from the *Penny Magazine*, a very useful and well-principled publication.

This leads us to think of another story. A magistrate was called upon to fine a tradesman for selling some provision on a Sunday; the man said that there was another person who ought to pay half the penalty, as being equally in fault with himself. "Who is that?" said the magistrate. "Even yourself," said the tradesman, "for the things were bought on Sunday, for the use of your own kitchen."

The magistrate made inquiry, and he found that his servants had, without his knowledge, been dealing with the tradesman on the sabbath-day for provisions for his table. He gave orders that this should never be done again.

If there were no buyers on the sabbath-day, there would be no sellers; and those who wish well to religion will see the evil they are committing when they give any encouragement to those who may be tempted to sin. The seller is wrong; we can make no good excuse for him. But the buyer is wrong too. Those who are true Christians will neither buy nor sell on the sabbath-day. No gain, no pleasure, will tempt them to do what they know to be wrong. Sunday company, whether among the high or the low, is of very dangerous consequence. Religion cannot go on as it ought to do where this practice prevails. Our servants, as well as ourselves, should have, as far as possible, this day of rest, to enable them to apply it to the duties and purposes of religion. Works of necessity and works of charity, are not to be neglected; but such works as take away the opportunity of religious worship, or unfit the mind for religious reflection, are all wrong.

V.

THE ROCK SAMPHIRE.

We have already mentioned "The Penny Magazine." Another work, of the same description, has lately come out, called "The Saturday Magazine," under the direction of a Committee of General Literature and Education, appointed by the "Society for Promoting Christian Knowledge." Under these auspices, besides the general information and amusement which it contains, it may be expected to partake of a religious character, which the Penny Magazine does not profess, though we have seen nothing in it of a contrary tendency; and indeed, when the subject leads to religious

reflection, the remarks are good. The following description of the Rock Samphire is shortened from the "Saturday Penny Magazine."

The Rock Samphire never grows any where but on the sea shore, and yet it never grows so near to the sea as to be wholly covered by the waters. It happened, not long since, that a knowledge of this fact was of particular service.

During a violent storm, in Nov. 1821, a vessel was driven on shore near Beachy Head, and the whole of the crew being washed overboard, four of them were cast among some rocks, which rose a little above the sea. The water kept rising higher and higher, and the men sought for protection on the highest of these rocks. The night was dark, and the poor people expected every moment that the little rock on which they stood would be covered with the waters, and that they must all perish. At this moment, one of the miserable men grasped a weed, which, by the glare of a flash of lightning, he knew to be samphire; and he recollected that this plant never grows under water. The men were comforted, for they believed that this sign showed them that they were safe; and they thought of that Almighty Being, who hath said to the sea, "Hitherto shalt thou come, and no farther." Trusting then to His protection, they remained stationary during the rest of the night; and, in the morning, they were seen from the cliffs above, and conveyed in safety to the shore.

V.

LETTER FROM A SERVANT TO HER NIECE.

MR. EDITOR,

THE following is a *literal* copy of a letter from an aunt to her orphan niece, written to her upon hearing that she had entered upon a situation as servant. My seeing the letter was occasioned by the remark which she made upon returning the last number of your most

valuable magazine, which had been lent to her—"that she had found something very like what her aunt had written to her." Her aunt, it appears, is still a servant in a family in which she has already lived twenty years.

The honest simplicity of the letter, containing such good advice, confirmed by long experience in the situation of life to which it applies, and written with such affectionate concern for the welfare of the person to whom it is addressed, by one who no doubt finds the comfort and advantage of having acted upon the advice which she gives, led me to think it not unworthy of a place in your publication; and that, if admitted there, it might be more extensively useful than was originally contemplated. I therefore requested permission to copy the letter for the purpose of sending it to you. I am sure the perusal of it will give you pleasure, whatever may be your opinion as to the propriety of its appearance in your magazine. A. H.

MY DEAR MARY,—I was very happy to hear, by your uncle's letter, that you have got such a good place, and I hope that by your behaviour you will keep it. Be sure to be upright, and careful of the property of those you serve, and let no one entice you to give any thing away but what they order you to do; and if you have the misfortune to break any thing, or have forgot to do what they had ordered to be done, always confess your fault; and though they may blame you, yet they will think well of you at the bottom, when they can trust you in what you say. I would wish you not to have many acquaintance; I think you had better have none, as you have your uncle and aunt so near you, and they are so kind; you had better tell your aunt Jane any thing you may have on your mind, and advise with her about your clothes, or any thing that you want; and, as they have both been so affectionate to you, always

be dutiful and grateful, and follow their advice, for they both of them know the world different to you; and what they say to you is for your good. My dear Mary, I have another thing to say to you which should have been the first; that is, you will not forget your duty to God, and always bow your knee morning and night: let nothing hinder you: and read your Bible as much as you can; for if you seek the Lord in youth, and continue so to do, He will be your protector through this mortal life, and receive you into glory at last.

Which is the sincere prayer of

YOUR AFFECTIONATE AUNT.



"PRAY WITHOUT CEASING."

(From an American Newspaper.)

Go when the morning shineth—
Go when the moon is bright—
Go when the eve declineth—
Go in the hush of night;

Go with pure mind and feeling,
Fling earthly thought away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee—
All who are lov'd by thee;
Pray too for those who hate thee,
If any such there be;

Pour forth thy meek contrition,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Oh! nothing under heaven
With this can we compare;
The power that He has given
To pour our souls in prayer!

When'er thou pin'st in sadness,
Before His footstool fall;
Remember in thy gladness,
His grace who gave thee all.

J. H. D.

INFECTION CONVEYED IN WEARING APPAREL.

MR. EDITOR,

MY memory furnishes me with an incident which may convey an useful caution at this time. I cannot furnish exact dates, but the facts, name, and places are familiar to me. Towards the close of the last century, a Mr. H., who had been living in the West Indies, died of the yellow fever; which occasioned his widow and her three children to return to England. She had resided many years, I believe eight or ten, in her native town, before she opened a box, which she had brought from the West Indies, containing wearing apparel; but one day, at this period, she opened the box, and examined its contents, on which she immediately sickened with a violent fever and died. The doctors who visited her, declared that her case was attended with every symptom and effect of the yellow fever: upon which great alarm prevailed; and every thing belonging both to herself and children was burnt. The house was purified, and many precautions used in the neighbourhood, by which prompt measures all infection was checked. The orphans found a timely friend in a distant relation.

Wherever distemper prevails, it is our duty to sacrifice articles of clothing, or bedding, which may be infected, rather than risk the lives of our fellow-creatures.

J. H. D.

MIDNIGHT THOUGHTS.

"Eye hath not seen"
 The treasures that await
 The "chosen" of the Lord,
 In their celestial state !

"Ear hath not heard"
 The wisdom and the grace
 Diffus'd by God, to those
 Who see His face !

All human skill is vague,
 Our earthly sun is dim,
 Compar'd with heavenly light,
 Seraph and Seraphim !

Scenes of eternal day
 Shine in the realms above ;
 Truth, might, and majesty,
 Peace, and redeeming love !

J. H. D.

ILLUSTRATION OF MALACHI,

Chap. iii. ver. 2, 3.

"But who may abide the day of His coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

THE purifying influence of the Holy Spirit, under the kingdom of the Messiah, says Bishop Horsley, "is expressed by the image of fullers' soap, which restores a soiled garment to its original purity." The image of the "refiner and purifier of silver" seems to express the same meaning. "But," as a valued correspondent observes, "there is something remarkable in the expression of the 3d verse, 'He shall *sit* as a refiner and purifier of silver.' A person went lately to a silversmith, without mentioning the particular object

of the visit, and begged to know the process of refining silver,—which the silversmith fully described. The visitor said, “But do you not *sit* while you are refining silver?”—“Oh yes,” said the workman, “I must sit, with my eyes steadily fixed on the furnace; for if the silver is not watched, it is sure to be injured.” Thus there is great beauty, and comfort too, in the expression, “He shall sit as a refiner.” Christ sees it needful to put his children into the furnace; but He is seated at the side of it! His eye is steadily intent on the work of purifying, and his wisdom and his love are both engaged to do all in the best manner: the trials of a Christian do not come at random, they are all intended for his good.

As the visitor was leaving the house, the silversmith said he had forgotten to mention one thing, and that was, that he knew when the process of purifying was complete, by seeing his own image in the silver. Thus when Christ sees his image in his people, his work of purifying is complete.

A. S.

A VILLAGE IN DEVONSHIRE.

“Not forsaking the assembling of ourselves together, as the manner of some is.”—Heb. x. 25.

SOME weeks ago, I was staying with a friend who resides in one of the most beautiful parts of Devonshire—a county much and justly celebrated for its mild climate and many natural beauties. My friend was looked up to by the inhabitants of the village, adjoining his park, as the benefactor of all, and many a voice was heard to bless the day which had made him the owner of the estate. A few years ago this village, where health and happiness now seem to reign, was a prey to constant fever, agues, and their attendant miseries, owing to some swampy land close to the village, the exhalations from which were alike offensive

and pernicious. This evil my friend determined to remedy immediately; the land was drained, the swamp filled up, and neat little gardens soon made their appearance, where, before, all had worn an air of desolation and misery. Another good effect arising from my friend's active kindness, was, that many idle hands were employed, and those who used to spend their day at the public-house, were seen returning to their own fire-side, enjoying the rest well earned by their day's labour. But I must stop for one minute, my cottage friends, to tell you, that these cottagers were not ungrateful for all the kindness they received. That unfortunate winter, when there was so much wrong and violent feeling evinced by many in their sphere of life, they all said,—and there was not *one* dissenting voice,—that no human being should persuade them to touch a single stone belonging to their benefactor. I walked through the village one morning, after he had been absent some time, and it was delightful to see the real happiness all seemed to feel on his return. The church belonging to this village had long been in a lamentable state, and was so damp, that few could venture there; draining and a little repair, however, soon made it a comfortable place of worship, and no excuse, on the ground of health, could now be pleaded as a reason for not attending. Walking through the grounds, the first Sunday I was in Devonshire, I met, on my road to church, the gardener's son, a child of seven years of age, and told him I supposed he would soon be setting off. "Oh no," he said. "And why not?" "Oh, we never go to church." "Never go to church!" I exclaimed; "but perhaps your mother thinks you too young to go." "No, it is not that, for father and mother never go themselves." I was much shocked at hearing this, for the day before I had spent some time with this woman: her cottage was in the park; and, from her own mouth, I heard that many and great were the blessings which a gracious God had bestowed on her; she had a comfortable

home, two healthy children; an industrious husband, and enjoyed a large portion of this world's comforts; yet this was the woman whose steps were rarely seen bending towards the house of God; whose voice was seldom heard joining with others in praising and thanking Him, to whom all owe so much; and rarely was she found listening with an attentive ear to the word of God read and explained—that Word which was able to make her wise unto salvation. Had misfortune overtaken this woman, to whom could she have gone for consolation and support? In the days of her prosperity she had neglected her Creator; and in the hour of adversity she would know too well, that she fully merited the chastisement she had received.

I took an early opportunity of visiting this cottage, and expressing my astonishment and concern at finding that none of its inmates attended Divine Worship. After many idle excuses had been urged, the woman at length said that she did not like the clergyman who did duty at the church, and therefore she never went to hear him. “Is that your reason for absenting yourself from church?” I said. “Do you go merely for the sake of the sermon? Have you no part in the prayers which are offered up at church? no wish to join in the general confession, or in the song of praise and thanksgiving? Have you no sins to be forgiven? no mercies to be thankful for? Is the house of God to be considered as the house of a common acquaintance, which we enter or not according to our own inclination?” St. Paul exhorts us to hold fast the profession of our faith without wavering, “*not* forsaking the assembling of ourselves together, as the manner of some is.”

The clergyman towards whom this woman expressed such an unchristian feeling, might be numbered amongst the most worthy ministers of Christ's church; but having unfortunately found the parish in a neglected state, and having had frequent occasion seriously to warn and admonish many of his flock, he has unhappily incurred the dislike of some of his

parishioners; but they who condemn him for his exertions in endeavouring to repress vice of every description, should remember, how serious is the charge which every minister of Christ's church undertakes; how awful the account he must hereafter give of every soul committed to his charge; how fearful his condemnation, if any, for want of due warning and exhortation, have continued in the path that leadeth to destruction.

If a physician, anxious to relieve us in suffering, prescribe any remedy which we do not like, do we immediately doubt his skill; and condemn him for having thus prescribed? Or do we not rather try the remedy, how unpleasant soever it may be to us, placing the utmost confidence in his superior knowledge and judgment? Shall we then willingly receive the advice of those who study how to soothe the body, and turn a deaf ear to the exhortations of those who watch for our souls, as "they that must give an account?" May they be enabled to do it "with joy!" My Christian friends, let me earnestly advise you, in the first place, to keep up the habit of regular attendance at public worship; do not absent yourselves for any trifling reason, and unless illness confines you to your home, endeavour not to omit presenting yourselves in the house of God. God asks of us one day out of seven; and shall we refuse to spend so small a portion of our time in worshipping him who created us, and still continues to preserve us? We cannot expect to prosper during the week, if we will not spend the Sabbath as he has commanded us; we cannot expect his blessing on our labour, if we will not go to his house and ask it.

In the second place, let me exhort you to speak with reverence of God's holy ministers. "Judge not that ye be not judged," is our blessed Lord's command; and least of all ought we to speak harshly of those who have our soul's welfare at heart, and whose earnest desire and aim it is to ensure our eternal

happiness. You know not, my good friends, how fervent is the prayer offered up for you by the minister you condemn, and to whose admonitions you refuse to listen. You know not how bitter a pang he feels when he sees you persisting in your evil ways, nor how sincerely he entreats God to pardon the hardness of your heart, to create in you a better spirit, and to grant that he may be the humble means of leading you to the knowledge of that God who is able and willing to save to the uttermost all those who come unto him faithfully, in the name of his blessed Son Jesus Christ.

A. A. S.

PREVENTION BETTER THAN CURE.

CHOLERA generally begins with disorders of the bowels, often slight, but sometimes severe; this is frequently occasioned by improper food, either in quality or quantity, therefore avoid all indigestible substances, such as meat that has been fried or twice cooked; fish, particularly pickled salmon; all raw vegetables (cucumbers, salads, &c.); unripe fruit and fruit pies; and even boiled pease and beans if old. Eat stale bread; mutton and beef, in preference to pork or veal; light puddings of flour or rice; gruel or milk may be eaten with safety. Abstain from all acid drinks, such as stale beer, porter or cyder; and, instead, drink fresh mild beer, or very weak gin and water. If these are beyond your means, take ginger tea; never drink bad water, or cold water when you are heated by exercise. Do not get drunk, for cholera has seized the drunkard first in all countries in which it has prevailed. Be temperate in all things, and fear not. Avoid, if you can, too great exertion and fatigue; shun the night air and the heavy dews which fall after hot days; do not bathe in cold water, or take violent doses of physic. Remove all offensive dung-heaps that may be near your house, as well as decaying vegetables: clear out or cover over

all drains, gutters, or cess-pools; limewash your house; keep open your windows, except at night; be cleanly in your persons, and keep your children so; pay no unnecessary visits to sick persons. Those who have had bad health and weak bowels should wear a broad flannel belt. If you have even a slight bowel complaint, send at once for your medical attendant. If you live in the country, and must wait some time before he can arrive, and have an attack of cholera, take thirty drops of laudanum, a little magnesia, and half a glass of brandy or gin, mixed all together.—*Globe*.

TAXES.

It is folly to talk of the burden of taxes, when we tax ourselves so needlessly; and, if all taxes were taken off, we should be no better for it, unless we resolved to lay aside the far heavier burden that our own follies and crimes bring upon us. The Solicitor-General for Ireland stated that no less a sum than 15,000,000*l.* annually was expended in the purchase of British and foreign spirits. In tobacco and snuff nearly 6,000,000*l.* was expended annually.

EXTRACTS FROM NEWSPAPERS.

MR. MARTIN'S ACT.—The officers of the Society against Cruelty, last week caused Abraham King to be committed for three weeks to prison, by Mr. Conant, for having kicked the skin off a horse.—*Record*.

TEMPERANCE SOCIETIES.—HASTINGS.—A public meeting, at the Town-hall, took place here, which was attended principally by sailors and fishermen, who are for the most part much addicted to the immoderate use of ardent spirits. Mr. Rankin, surgeon, having been called to the chair, the meeting was addressed first by him, who, as a medical man, bore his testimony to the evils arising from the use of spirituous liquors; and in succession by the Rev. Mr. Robins, Rector of Edmondsham, Dorset, the Rev. Dr. Fearnor, and Mr. Barrat, of London. Resolutions were then passed, and a Committee appointed to carry them into execution.

CRUELTY TO ANIMALS.—A Meeting of the friends and supporters of the Society for the Prevention of Cruelty to Animals, was held on Wednesday at Exeter Hall, in the Strand, for the purpose of taking into consideration the necessity of supporting the Bill to be brought into Parliament by Mr. W. A. Mackinnon, M.P., for rendering more effectual the laws for the prevention of cruelty to animals. The Meeting was honoured with the presence of several ladies. Viscount Mahon took the chair shortly before two o'clock. His lordship apologised for the absence of the Earl of Porchester, who had promised to preside, but who had written, expressing the interest he took in this Society. It is hoped that much good will ensue from this Society.

PROPOSED METHOD OF CONVEYING LETTERS.—Letters weigh but little; and they are now conveyed by a coach with four horses.—Mr. Babbage proposes the erection of pillars along each line of road: these pillars to be connected by inclined wires or iron rods, along which the letters enclosed in cylinders, attached to the rod by rings, are to slide; persons stationed on these columns are to forward the cylinders from each point, after having extracted the letters belonging to their own station. In this manner it is calculated that a letter might be sent to the farthest limits of the land in the course of a very small portion of time—from London to York probably in an hour or two.—*Globe*.

THE SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.—A Special Meeting was lately held at the Society's Rooms, in Lincoln's-Inn-Fields. The Bishop of London took the Chair. The Report stated, that it had been ascertained that 300,000 of cheap publications issued from the presses of the metropolis weekly, and not one of them of a religious tendency, but, on the contrary, many of them contained attacks on the most ancient and valuable institutions of the country, and others afforded a channel to the dissemination of seditious and revolutionary principles. One, however, of the most useful and well-conducted of these cheap works, and which it was contemplated to imitate, as regarded the selection of useful information, was the *Penny Magazine*, which sold more than 100,000 copies weekly. It had been suggested to the Society that the diffusion by it of cheap religious publications would not only be attended with a great moral benefit to the public, but could be attempted without any considerable risk to the Society's funds. The Report concluded by recommending that a sum of 2,000*l.* be appropriated towards this object, and that a Managing Committee be appointed. The resolution was put to the vote and unanimously adopted.—*Globe*. The Saturday Penny Magazine was the result.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR.—The annual examination of the children, in the Central Schools of the Society, at Baldwin's-gardens, Gray's-inn-lane, lately

took place, when a highly respectable company were present. The examination was conducted with much ability by the Lord Bishop of Bangor; and the children acquitted themselves in a superior manner. After the examination the Annual Report was read, which among other valuable information contained the following; viz. that there were between seven and eight hundred thousand children of the labouring classes now under education in Church of England schools, one half of which were in union with the National Society. It appeared also that 6,700*l.* had been granted by the Committee the last year in aid of building 156 new school-rooms, chiefly in the populous places of the kingdom, capable of containing above 17,000 children. Many other facts of equal interest were contained in the report.—*Record.*

HOW TO OBTAIN A GOOD TURNIP CROP.—The rules to which Mr. Berry, an experienced agriculturist, ascribes his success in this department of rural management, and which he says he has observed as closely as possible, are—

First, to sow seed of one year's growth, which secures simultaneous vegetation, and defies the fly, the plants being numerous. Seedsmen too frequently *mix the seed of different years*; in consequence of which it comes out of the ground at various periods, and in such small quantities that the fly easily overpowers the crop.

Secondly, thick sowing. It is much easier to cut out than to insert a plant.

Thirdly, to sow *immediately after the manure is ploughed in*, by which the advantage of the moisture is secured. In showery weather he finds an advantage in steeping the seeds in water; but, if the weather be dry, steeping is injurious, the contrast being too great between the water and a dry hot state of the earth, and the plants come up yellow and sickly. The turnip grower will be amply repaid for *raising his own seed*, and selecting, with his own hand, the turnips for that purpose. Vegetables and grain are almost as susceptible of improvement, by judicious selection, as cattle and sheep; but generally speaking, the public are satisfied to purchase seed raised from a patch of plants left in the field, without selection or care as to what may blossom in their neighbourhood; the consequence of which is, continual cross impregnation—a circumstance to which we owe the numberless well-founded complaints of disappointment.—*Record.*



TO CORRESPONDENTS.

We have received the communications of C. H. N.; N. C. T.; S. H.; B. O. H.; N. G.; G. B.; E. P. H.; E. E.; J. C. W.

THE
Cottager's Monthly Visitor.

SEPTEMBER, 1832.

ON THE EPISTLE FOR THE FOURTH SUNDAY
AFTER EASTER.

"THE unruly wills and affections of sinful men" are too apt to fix themselves upon earthly objects of desire, as if there were no world beyond this, as if the good things of this life, riches, power, and pleasure, were the only blessings worthy to be asked of Him from whom cometh every good and perfect gift.—Alas! they who foolishly spend their labour for "that which satisfieth not," little think that riches, and all other earthly joys, profit not in the day of wrath; they cannot deliver from death, neither can any man carry them away when he dieth. How different is the conduct of the real Christian! His affections are fixed where only true joys are to be found, joys which vanish not away. He strives to attain unto eternal life, the rich portion of every faithful servant of that God "with whom is no variableness, neither shadow of turning." He knows that he has no *claim* to this blessedness: he is sensible that it is to the mercy of God that he owes these hopes of glory; but he slackens not his diligence in seeking the path which leadeth unto life. Not our righteousness, but God's compassion, hath saved us from the just punishment due to our sins. "Of his own will begat he us with the word of truth." He hath taken us for his children in and through Christ Jesus, who is the Word * and the truth †, that we might be a

* John i. 1.
NO. 9.—VOL. XII.

† John xiv. 16.
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kind of first fruits of his creatures ;" that we might be wholly dedicated to his service. As the first fruits were set apart by the Jews for offerings to God, so should we consider ourselves as purchased by God for his own, and bound to honour him with the best of our affections, and the most diligent of our exertions.

Glorious privilege ! to be called the children of God, and inheritors of eternal life ! Do we prize this privilege as we ought ? Do we live as if our affections were set on things above ? Are we " swift to hear " the word of God, and to learn our duty from it ? " Slow to speak," as feeling our own weakness and ignorance ? " Slow to wrath," as knowing that all bitterness, anger and clamour, must be put away from those who would enter into life ? Do we strive to keep our bodies in temperance, soberness, and chastity, living every day as if it were to be our last, and being watchful over ourselves, lest death should surprise us in any act of sin ?

Do we receive the word of God with meekness and humility, knowing that it was given us to guide our feet into the way of peace,—to save our souls, by showing us the sacrifice that has been made for our sins ? Let us often ask ourselves these questions, with a sincere desire to increase in godliness, and in meekness of purpose. To further our progress in holy preparation for eternity, we should be earnest in prayer for the assistance of God's holy Spirit, *beginning* every day with supplication, to be guarded, through the course of it, against the temptations of Satan, and *ending* it with devout petitions for pardon, and humble confession of the transgressions we have been led into by our corrupt hearts. This course of piety and devotion, steadily pursued, will, by God's blessing, lead us from strength to strength, till we appear before his glorious presence in Zion, to have our pardon sealed, and our portion assigned us in the mansions of everlasting peace !

L. S. R.

THE CHRISTIAN STATE.

MR. EDITOR,

WILL the following extract suit your Monthly Visitor?

“Are you aware what is meant by that state, in which a Christian is required to be, and which is called in our catechism ‘A death unto sin, and a new birth unto righteousness;’ and that it can be sought after only in repentance, or an humble knowledge of our state and nature; and received by faith? Did you ever ask yourselves what the death unto sin and the new birth unto righteousness are? Do you take the Scripture for your guide, and consult it carefully, to know what is the meaning of these deep expressions, and, what cause there is for such a thorough conversion in all, as can only be effected by the power of God; and which is, to all intents and purposes, a new birth, as it brings on a new state and life, and confers a new nature, attended with new thoughts, new judgments, new resolutions, new hopes, new fears, new relishes; and takes us from under the dominion of Satan and our lusts; and instead of the darkness, weakness, mean pursuits, and low attainments of the natural man, opens in our hearts the prospect of heaven, the desire of heaven, and the powers of heaven.

“I say again, Are you convinced of this, as what distinguisheth the religion of Christ from a state merely natural, and from all other religions, and of the necessity of attaining it; knowing in yourselves that you neither have any claim to salvation, nor fitness for it, but as you are received into a state of favour with God, through the merits alone of Christ; and made alive unto God by his Spirit? Do you believe, indeed, that the love of sin must be destroyed in you, so as that your wills shall be turned against it, and your love of it into hatred; and that your new birth unto righteousness must prove itself, as every other kind of life does, by such workings and inclinations as are proper to it?

That as a worldly heart and temper fastens upon the world, and its pleasures, or conveniences, with the full bent of its desire; so the new man in Christ, not neglecting his proper business in the world, nor refusing such comforts and conveniences as are consistent with his main end, has nevertheless quite different things constantly in view, and seeks the kingdom of God, and the righteousness thereof in the first place; striving in the power of divine grace, against all his corruptions: praying earnestly for strength to do the will of God from the heart, and to be kept, by the mighty power of God, unto salvation?

“But you say, does not this heavenly-mindedness, this living unto God by his Spirit, make us neglect our families, and take us off from the duty of our callings? No. From all discontent and craving anxiety it does, and must. But, at the same time, fixeth us in dependence upon, and resignation to, God; and makes us more industrious, more provident in an honest way, and more careful of our duty to all, than we should otherwise be. Look well to your great concern, and the true bent of your minds; and, whatever time you give to God and your souls, (as you might well give a great deal more than you do,) you will so forecast your business, as to lose nothing upon a worldly account. Ask a labouring man, what his heart is chiefly upon, when he is at work, though he does not always think of it; and he will answer, “upon his family and his home at night?” If he could answer as readily, “upon God,” his work would be as well followed. And so will yours, though you have your eye all the while upon the strait gate. Perhaps the person who makes this objection is a drunkard, or spendthrift, or an idle waster of his time. But whoever he is, does he bring all his time to account? Does he spend more of it in vanity? Does he consider that eternity is the greatest of all concerns, and requires steady application for his most serious thoughts? Whatever he may think, his soul is himself, his all. If he is afraid of having too

much concern for it, it is to be feared he has too little. And by standing off from the truth of religion, and rejecting every thing that is good in it upon a pretence that it will engross too much of his time and thoughts, and be a hindrance to him in his worldly affairs, he bears witness against himself that he is in darkness, and cannot yet discern good from evil."

Sent by M. D.

A PRAYER IN TIME OF PUBLIC DISTRACTIONS.

THE accompanying Prayer is well suited to the present times, and should be added to the devotions of every sincere Christian. We are enjoined and encouraged to apply to God by fervent and constant prayer in all our difficulties and dangers; and our blessed Saviour not only left us a form of prayer, but an assurance that "all things whatsoever we shall ask in prayer believing, we should receive." We are also assured, that though the inhabitants of a land have filled up the measure of their iniquities, and that the prayers of the few righteous remaining shall not avail, yet that "*they* (they who pray with faith and constancy) shall save their souls alive."

The following Prayer was* written by Bishop Wilson*, a truly pious man, charitable to his fellow-creatures, and resigned to the will of God under very severe trials.

"O Sovereign Lord! we prostrate ourselves before thee, confessing our sins, and acknowledging the justice of any scourge which thou shalt bring upon us; and trembling to think how much we may have contributed towards it; beseeching thee to have mercy upon us in these evil days. O Lord, prevent the judgments that threaten us; purge this nation from all such enemies as may cause thy heavy displeasure, and suffer us not to be overwhelmed by those calamities which we have

* Bishop of Sodor and Mann.

deserved by reason of our sins. Take from among us the spirit of unbelief, irreligion, profaneness, and disobedience, and in mercy rebuke and correct all such as give encouragement to these vices. O! let thy anger be turned away from us, and give us not up to unbelief or destruction, nor to the will of our adversaries, and to such as strive to bring all things into confusion.

"We pray thee, O Lord God, to preserve thy Church, and the ministers of thy holy religion, in the midst of all dangers; suffer not the wicked to prevail, but strengthen thy faithful servants in the discharge of their duty towards Thee and their fellow-creatures. Restore unto us peace and unity; and grant us grace to make a better use of these blessings for the time to come, for Jesus Christ his sake. Amen." E.

Close of Sermon, May 25th, 1832.

RIGHTEOUS-OVER-MUCH.

MR. EDITOR,

IT is no uncommon thing, in conversation with almost all ranks of society, to hear the phrase, "Righteous-over-much," applied to those whose habits of religion produce in them (what I am inclined to call) a decent gravity of speech and demeanour. When I hear this expression used, it always gives me an unfavourable opinion of the person who uses it. I am apt to think that he who applies it to another, is not *himself* altogether right with respect to religion: I fancy that his mind is not impressed, as it ought to be, with its vast and overwhelming importance; that he has not an adequate idea of the difference between time and eternity; but that, being occupied solely with the objects that press themselves upon his attention in this life, he forgets that there is another state of existence hereafter, which ought to occupy a very prominent place in the thoughts of every reasonable and reflecting being.

When a man has once fairly weighed the respective value "of things temporal and things eternal," it strikes me as almost impossible that he should not be forcibly convinced of the amazing importance of the one over the other; and this conviction must naturally impart a certain degree of seriousness to his general bearing among men.

If we consider that, in the strictest propriety of language, there is absolutely nothing which we can call *our own*; that however fair things of earth may be, still they cannot last very long; or if, indeed, they should last even for a long period of time, that still we must soon leave them; that, though this world may be a very beautiful and very happy place, still however beautiful, however happy, men have no "sure resting-place" in it, no "abiding city," but are merely pilgrims and travellers *through it*, journeying toward the blessed country of *eternal* spirits. These reflections, methinks, are in themselves sufficient to render any person grave and sober-minded; and, this disposition once formed, a similar change will of course take place in his outward manner and conversation, although, at the same time, I am far from saying that they will rob him, or that it is necessary that they should rob him, of any portion of cheerfulness. But when, in addition to these, we cast our thoughts upon the four last things, upon "Death," and "Judgment," upon "Heaven" and "Hell:" when we remember, "that for every idle word that man shall speak, he shall render an account thereof in the day of judgment," these considerations, if often turned over in the mind, will, I repeat, lead to a sobriety of deportment, which will most effectually distinguish the religious from the worldly-minded man.

Let us apply the train of argument which is employed with the expression "Righteous-over-much," to the circumstances of common life. Do we say that the labourer is "industrious-over-much," because the pur-

suits he is engaged in give him a peculiarity of gait which serves to distinguish him from men otherwise employed? No. We say of him "that he is an industrious hard-working man." Do we call the farmer prudent-over-much," because he diligently observes the times and the seasons proper for husbandry? No! He only exercises a necessary measure of forethought. And this habit of prudence and foresight influences in a greater or less degree his conduct in all other circumstances of life in which he is placed. Why then should we act otherwise; why speak otherwise respecting that which is of unspeakably greater consequence,—I mean Religion? "What a man soweth (in religion), that shall he likewise reap:" and if gravity and earnestness are becoming, nay, are very needful, in circumstances of lesser moment, surely they are very becoming and very needful, where the interest of our immortal souls is concerned, and where the object of diligence is a crown of glory that fadeth not away. But what does this expression "Righteous-over-much," as applied to religious persons, really mean? It seems to me to mean that Christians may attain a certain degree of perfection at which they may safely stop, and say, "We have done all that is commanded us," and may rest certain of possessing, at death, that "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who really love Him that loved us and washed us in his own blood." If my interpretation be correct, then this phrase is most dangerous, inasmuch as it leads to fatal security, to sloth and negligence in our Christian course; and inasmuch as it is in direct opposition to the Gospel. If it be allowable for Christians to stand still, and reproach others for diligence, why did our Saviour say, "Be ye therefore perfect, even as your Father which is in heaven is perfect:" thus giving us a rule which must constantly excite our activity, by setting before us a pattern, the excellence of which even the best can

but faintly imitate. I must conclude this, by quoting the words of Dr. Paley*. It is not very easy to determine what is meant by this text in the place in which it is found. It is a very obscure passage. He then continues—"So long as we mean by righteousness, a sincere and anxious desire to seek out the will of God, and to perform it, *it is impossible* to be 'Righteous-over-much.' *There is no such thing in nature.* Nor was it, nor could it be the intention of the Bible, to say that there is, or to authorize us in casting over-righteousness as a reproach against any man." On this passage, "Be not righteous over-much; neither make thyself over-wise," (Eccles. vii. 16.) Ostervald says, "These expressions must by no means be understood as a caution against being 'too wise,' or 'too good,' since no man can possibly be wise or good enough, or can use sufficient endeavours to become so. But Solomon speaks these words against those who, when insisting on their own right, or passing judgment on others, proceed with the utmost rigour and severity, not observing the rules of moderation and equity." Dr. Waterland interprets it, "Do not exercise judgment with too much rigour."

I shall be happy should you, Mr. Editor, deem this attempt worthy of insertion in your most valuable periodical.

J. C. W.

D—n, July 24th.

CHRISTIAN MAXIMS.

NO. II.

(Continued from page 365.)

17. The Bible is open to all; but read and receive it as if addressed to thyself alone. Let it speak unto

* Sermon I.

s 5

thee in the words of Nathan to David, "Thou art the man!"

18. Every man has some besetting sin. As a test of obedience, let him sacrifice it at the altar of God. This is the lamb for his burnt-offering.

19. "I will be merry," said a drunkard. Of such laughter thou mayest say, "it was madness, and of such mirth, what doeth it*."

20. Smile not at Esau who sold his birth-right for a mess of pottage. It may be thou hast bartered thine own right to a better inheritance, for profit as vain and perishable.

21. "I am not worse than others," is a common saying, to excuse our neglect of God. Perhaps the ancient world argued thus when the flood overwhelmed them. Where then was the comfort of perishing in bad company? "Take heed unto thyself."

22. He, who, by example, is the cause of sin in others, will resemble Sampson, who perished in the ruins he had prepared for those around him.

23. The sinner treads a barren and fruitless soil. He is in a desert;—but not in solitude. There is an eye beholding him. Where is the wilderness of life in which conscience, like the angel of Hagar, doth not sometimes ask—"Whence comest thou; and whither art thou going†."

24. A small sin encouraged, may increase and spread darkness over the whole heart. Such was the little cloud seen by the servant of Elijah, rising out of the sea like a man's hand, which soon darkened the face of the heavens with a great rain‡.

25. A falling stone causes great commotion in the water; but the surface soon becomes smooth and un-

* Eccl. ii. 2.

† Gen. xvi. 8.

‡ 1 Kings, xviii. 44.

ruffled as before. There are many shocks which disturb the current of our life ; well would it be if their impression did not grow weaker in each succeeding ripple.

26. Deep and strong are the roots of sin. He who by a death-bed repentance would pluck them up, is attempting the *hardest* work when he has the *least* strength.

27. He who turns away from religion, is like a heavy stone rolling down a steep hill. Its course is every moment more rapid ; and when it has reached the bottom, it shall rise no more.

28. To the religious man the whole creation, like the burning bush, declares the presence of God. The world itself is holy ground upon which he humbleth himself before his Maker.

29. As the face of Moses shone when he came down from the holy mount, so let the light of thy religion appear to all ; but let it not so appear, that those who behold it may be " afraid to come nigh thee *."

30. Say not that death is distant, nor that he hath never approached. Where is yesterday ?—In the grave. So live then, that when death is conquered, and the grave hath yielded up her dead—thy days and years may not testify against thee.

31. We read of a patriarch who lived nine hundred, sixty, and nine years †. In this world there may be many desiring his long life, who in the world to come may, perhaps, wish they had been born but to breathe and die.

32. There is another world. How far art thou from it,—the journey of a day ? Nay, not, possibly, a minute. Prepare to meet thy God.

Sent by G. B.

* Exod. xxxiv. 30.

† Gen. v. 27.

THE BIBLE.

(Lines written in 1746.)

HAIL! sacred volume of eternal truth;
Thou staff of age, thou guide of wand'ring youth;
Thou art a race which all that run shall win;
Thou the sole shield against the darts of sin—
Thou giv'st the weary rest: the poor man wealth,
Strength to the weak, and to the sick man health.
Lead me, my King! my Saviour! and my God!
Through all those paths thy sainted servants trod;
Teach me thy two-fold nature to explore,
Copy the human, the divine adore;
To mark through life, the profit and the loss,
And trace Thee from the manger to the cross.
Give me to know the medium of the wise,
When to embrace the world, and when despise;
To want with patience, to abound with fear,
And walk between presumption and despair:
Then shall Thy blood wash out the stain of guilt,
And not in vain, for even me, be spilt.

A FRIEND

PSALM XXXIX.

THERE can be no doubt but this Psalm was composed under some very afflictive providence. The principal design of it is, to show the vanity of all earthly enjoyments; their insufficiency to afford happiness, and the folly of that ardour with which we pursue them. And further, it teaches us this very awful lesson, to place all our happiness in God, to make him our portion, and to fix our hopes upon him for all the good we want. And further, in all our troubles and afflictions, to pour out our soul unto God, not unto man. This David did, and if we expect to receive relief, help, or comfort, we must follow his example. Now to apply this Psalm to my own experience. Do I seriously lay to heart the vanity of all

earthly enjoyments ; of amassing wealth for I know not what, or whom ? Do I see and lament the folly of disquieting myself for the enjoyment of what cannot profit, but may injure me ? Do I, upon viewing the vanity of every earthly pleasure, its insufficiency to procure happiness, its uncertainty, and, if enjoyed, its short duration, fly, after the example of David, to God and say, " Lord, what wait I for ? My hope is in thee."

From a Correspondent.

FORTITUDE OF A GIRL OF ELEVEN YEARS OLD.

MR. EDITOR,

I CONSIDER the following example of resignation and fortitude, in a girl of eleven years of age, so wonderful and uncommon, that I cannot forbear asking you to give it insertion in the " Cottager's Visitor." It is related in a letter which I recently received from a much esteemed friend in humble life, who left the shores of England about three years ago, and embarked with her husband and young family for the Swan River. They reached the place of destination after enduring the greatest hardships and privations, and even being exposed, more than once or twice, to the horrors of shipwreck. She writes thus :—

" I cannot close this without relating an instance of my poor Mary's fortitude, during a dreadful storm. Seeing my distress, she said, ' Oh ! my mother, if it be the will of God that we are to perish, do compose yourself, and let us prepare to submit as we ought to do.' She then repeated the following lines :—

' God moves in a mysterious way,
His wonders to perform,
He plants his footsteps on the sea,
And rides upon the storm.'—COWPER.

“This wonderful resignation to the Divine will forms one of the leading features in her character, which has been greatly increased by the awful event of the flood, and other afflicting circumstances, which occurred soon after the death of her dear little brother.”

I think you will allow this rare example of trust and confidence in a higher Power to be worthy of record; and though few, comparatively, may be placed in such an awful and soul-harrowing situation, we should all do well to follow, under much less trying circumstances, the pattern set before us of this young devoted and heroic Christian.

I remain, Sir, your's,
E. E.



NATURAL HISTORY.

ANTS.

ALL the species of ants known in this country are gregarious*, and, like the bees, consist of males, females, and neuters,—the latter alone are the labourers. These build in the ground an oblong nest, in which there are various passages and apartments. In the formation of the nest every individual is occupied: some are employed in securing a firm and durable groundwork, by mixing the earth with a sort of glue produced in their bodies: others collect little bits of twigs to serve as rafters, placing them over their passages, to support the covering; others, again, lay pieces across these, and place on them rushes, weeds, and dried grass. The latter they secure so firmly, as completely to turn off the water from their magazines. From the eggs of these insects proceed the larvæ, a small kind of maggots without legs, which soon transform into white crysalists. The latter are generally called *ants' eggs*, and are frequently used for the feeding of young pheasants, partridges,

* Living together in flocks.

and nightingales. The males are much smaller than the females, and seldom frequent the common habitation. The males and females have wings: the neuters have none. All the labour which the females undergo, is the laying of eggs, and the cold weather of winter always destroys these females. The neuters, or labouring ants, which alone are able to struggle through the winter, pass this season in a torpid state. The females and neuters are each armed with stings. We are told that a very grateful acid is to be obtained from ants by distillation; and we have one instance of a person being fond of eating them alive. As Mr. Consett was walking with a young gentleman in a wood near Gottenburg, in Sweden, he observed him sit down on an ant-hill, and with great apparent pleasure devour these insects, first nipping off their heads and wings. The flavour, according to his account, was an acid, somewhat resembling, though much more agreeable than, that of a lemon. It is said that the ants of tropical climates are never torpid; that they build their nests with a dexterity, lay up provisions, and submit to regulations, that are entirely unknown among those of Europe. They are, in every respect, a more formidable race. Their stings produce insupportable pain, and their depredations do infinite mischief. Sheep, hens, and often rats, by loitering too near their habitations, are often destroyed by them.—*Bingley's Animal Biography.*

BEHAVIOUR TO FELLOW SERVANTS.

MUCH of the comfort of servants depends on their behaviour and conduct towards one another; and you will find the more you endeavour to promote the happiness of those around you, the more you will secure your own. Consider that you must live with fellow servants, like yourself, made up of imperfections, which will give you an opportunity of exercising your

patience and forbearance towards them, as they will have to do towards you.

Be not hasty in passing judgment on any one, for we are called on to act in Christian charity towards each other; that is to do unto others, as we would they should do unto us, if we were in their situation, and they in ours; if this were to be attended to, our lives would pass more pleasantly with us than they do. But how different is the practice in general from this, I have no need to say, as observation and woeful experience will soon teach us what domestic quarrels families are often the scenes of. There you will see envy, malice, duplicity, dishonesty, misrepresentation, and every other evil, to the tormenting of each other, instead of dwelling together in affection and unity, and living in peace and happiness, and making their home a little heaven, as they might, if they were inclined: instead of which, they make it a hell on earth, by their wicked and disagreeable tempers, and wishing to tyrannize over each other. This seems to be the great bane in families. I have known places where the servants have had every necessary good to make them comfortable, yet are miserable, because they cannot agree with one another; thinking, I suppose, that happiness and respectability consist in having authority over their fellow servants. But this is quite a mistake, as happiness and respectability consist in performing the duty which is allotted to us, and doing unto others as we would they should do unto us.

A great source of contention and confusion among servants, is one waiting for another to do what he ought to do himself. Therefore, know your work, and do it; but if it should happen that you have more than common on your hands, ask a fellow servant, with civility, to help you; and be always ready to lend a helping hand to do any thing in return.

Footman's Directory.

MR. ABERNETHY'S CURE FOR THE GOUT.

AN indolent and luxurious citizen one day asked the late Mr. Abernethy, "What was a cure for the gout?" The great surgeon replied, "Live upon six-pence a day, and earn it."

Annual Biography.

ADDRESS TO THE FRIENDS OF SICK PERSONS.

DOUBTS have sometimes arisen, in the minds of affectionate friends and relatives, whether it was their duty to make known to a sick person the extent of his danger. The following remarks are taken from an "Address to the Friends of Sick Persons," given in a good little work just published, called the "Invalid's Help," by the Rev. E. P. Hannam, M.A. Author of the Hospital Manual.

"Can it be called kindness to blind a man to the prospects of another and eternal world, when it is but too evident that this is fast fading from his view? Can any thing justify such conduct, as would hazard an immortal soul, only for the sake of sparing this mortal being a few days of vain repentance? Yet, how often do friends, with studied care, avoid all allusion to this great change, and cheer, as they think, the dying man with hopes of many years, when they know that his hours are numbered; and thus suffer an immortal being to pass from this stage of existence with his affections set on things below, and without a serious thought of the world which is to follow! In many cases, all anxiety to conceal the truth from the dying man is of no avail, and then (as has frequently happened to myself,) the clergyman is hastened to his bedside, probably to lament his departed reason, if not to witness his last struggle; or to hear regrets mur-

muring on his feverish lips, that he had not before thought upon his Saviour and his God. It may be argued, that, in some instances, an avowal of the real state of the patient would be attended with an agitation of mind, which might lead to serious consequences, and thus impede the means of his restoration: generally speaking, I doubt the truth of this assertion; for I have almost invariably found, that those persons who have expected the worst, and have called in the aid of religion, are by far the most firm, resigned, and placid; and thus give medical advice a much better chance of success.

I acknowledge the delicacy of the task, and that, to the feelings of relatives, a disclosure of this kind may be painful; nevertheless, it is a sacred duty which ought never to be delayed, and one against which, no false motives should be allowed to weigh. Much, however, of this difficulty might be surmounted by calling in the aid of the Church! since a clergyman, accustomed to such scenes, and supported by his sacred office, could not only calm, and gradually impress upon the sick man, a consciousness of his danger, but might lead him to the great rock of his salvation, Jesus Christ, the righteous; and thus open to him the glad tidings of the Gospel, might thereby be enabled, both to disarm death of his terrors, and, by the Divine blessing, be the humble instrument of bringing the sick person to such a happy frame of mind, that his friends would have the satisfaction of seeing him peacefully resign his spirit, in the joyful hope of a happy resurrection.

E. P. H.



TO MARGARET AND LOUISA.

You ask me, dears, your purses to supply,
That you may something spend on charity.

'Tis kind, the wish of soothing others woes,
If in your hearts no selfish feeling rose.
But think ye it is charity to give
That, which for such a purpose you receive ?
It would be honesty, but nothing more,
If you should thus relieve the suff'ring poor.
True charity is "love," all pure and bright ;
A never-failing flame of heavenly light.
Attend, my children, and I'll paint to you
The mind of one whose charity was true.
Of this world's wealth she had but little store,
And yet in many ways she served the poor.
It seem'd the joy of this good widow's life,
By gentle words to heal the fiercest strife ;
In acting thus, I own she often got
Scorn and reproach, but this she heeded not :
Humble, herself, she frequently confess'd,
To faithful friends, the errors of her breast ;
Told them, how often she had felt the pain,
Herself, of conquering angry passion's reign ;
'Till she was led to Him, who said, " Be still *,"
And made the storm obey His sov'reign will.
Sometimes the wrathful disputants would dare
To say that she ought not to interfere ;
Then would she watch how kindly she might show
That anger did not in her bosom glow.
Or, if an envious neighbour came to rail
At others' conduct, or to tell a tale,
That kindness would have rather strove to hide,
This gentle widow took the weaker side.
Or, if the conduct could not be defended,
Her silence soon her neighbour's gossip ended ;
And then in secret she would mourn, and pray
That God would take their evil hearts away.
I never heard her of her lot complain,
Or wish a larger portion to obtain ;
But I have often known her keenly feel
Another's woes, and share her scanty meal—
Sometimes, alas ! they left her humbler door,
Grumbling, not grateful ; this she meekly bore.
And if they came again, a boon to crave,
If it were her's to give, she freely gave ;
Knowing such conduct was more likely, far,
To make them shed the penitential tear,
Than turning them away with sharp reproach,
Much wondering how they dared to thus encroach !

* Mark iv. 39.

Perhaps she felt that Jesus said "forgive,
 If ye would hope forgiveness to receive,"
 And, by his blessing, hoped to touch the heart,
 With kind advice which she could now impart.—
 Such was the love the great Apostle drew*,
 Such, my sweet girls, would I behold in you.

(Sent without a Name.)

ANSWERS TO THE SCRIPTURAL QUESTIONS IN OUR LAST NUMBER, (page 338.)

1. Man was created in a state of innocence, in the image and likeness of God.

2. *Sin* caused man to lose the favour of God. Sin is the breaking of God's law. God had commanded that Adam and Eve should not eat of a particular tree—the tree of knowledge. This was a trial of their obedience. They broke the command. And this was their sin. Man's nature, after the fall, became corrupt, inclined to evil.

3. Yes. A promise was given, that the seed of the woman should bruise the serpent's head. That is, one descended from the woman should destroy the power of the devil. This deliverer is Christ. The serpent was to bruise his *heel*, that is, inflict an injury on him; this was done when Christ was crucified by the malice of his enemies, by the instigation of the devil: but this was comparatively a slight blow, it did not destroy Christ. It was, as it were, bruising the *heel*; but Christ bruises the serpent's head, utterly *destroys* his power, and thus completely delivers from his grasp those who put their sole trust and confidence in HIM, as the perfect Saviour.

4. The *call* of Abraham means his being called from his own country and his own kindred, and to go and dwell in a land which God would show him. Abraham

* St. Paul's 1st Epistle to the Corinthians, 4, 5, 6, 7, and part of the 8th verses of the 13th chapter.

had *faith*, and therefore he *obeyed*. He believed that God would take care of him, though he himself knew not whither he was going, and though the trial was a hard one.

5. Yes; God gave a promise to Abraham, that a "great nation" should come from him. Another promise, that in him "all the families of the earth should be blessed."—The first promise was fulfilled, in the nation of the Jews coming from Abraham: the second, in Christ descending from the family of Abraham, whose blessing was not to be confined to *one* nation, but to extend to all people.

6. Yes. He had Ishmael, by Hagar, a bondwoman; and Isaac, by Sarah, a freewoman.

7. Esau and Jacob were the sons of Isaac.

8. Judah was one of the sons of Jacob. The promise given to Abraham, and repeated to Isaac and to Jacob, that the Messiah (Christ) should spring from *them*, was now declared to belong to the family of Judah. Judah was to be the most powerful of the tribes, and he was not to lose that power till "Shiloh" (the Messiah) should "come." (Gen. xlix. 10.) The "sceptre" *did* depart from Judah; the kingly power of the Jews, and their existence as a distinct nation, were heard of no more after the time of Christ.

9. David lived somewhat more than a thousand years before the birth of Christ.

10. Yes; David did prophecy of Christ: of the particular manner of his death, by *crucifixion*; "they pierced my hands and my feet:"—of his *burial* and *resurrection*, "thou shalt not leave my soul in hell, neither shalt thou suffer thine Holy One to see corruption." Though he shall be laid in the grave, yet he shall not continue there long enough for his body to see corruption. David figures the *ascension* of Christ into heaven, in the following passage, and several others:—"Open your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

11. The Psalms have in many places a double meaning. In one sense, they express the trials and sufferings, and victories of David himself. In another sense, they express the trials, and sufferings, and victories of *Christ*, who, according to his human nature, was to be a descendant of David.

12. The prophet Isaiah lived somewhat more than seven hundred years before Christ.

13. Yes; Isaiah did very particularly foretel the coming of Christ, his character and his sufferings. The writings of Isaiah are so filled with prophetic descriptions of Christ, that he is emphatically called the *Evangelical* prophet.

(*To be continued.*)

CONTINUATION OF QUESTIONS FROM SCRIPTURE,

(*From page 339.*)

Quest. 14. Show how the 53d chapter of Isaiah is a continued prophetic description of Christ; and in what particulars the prophecy was fulfilled?

15. Which are considered as the four principal prophets?

16. How many are called minor (or lesser) prophets?

17. Who was the last of the prophets, and about how long did he live before Christ?

18. Did the last of the prophets foretel the coming of Christ? Did he speak of a messenger to prepare the way for the Messiah? And who was that Messiah?

19. Are the whole of the sacred writings inspired? Are the minor prophets of equal authority with the major prophets?

20. Is the Apocrypha considered to be an inspired writing, and of equal authority with the rest of the Scriptures?

(*To be continued.*)

A COUNTRY SHIP OF THE EAST.

THE ships in the East are frequently built of teak wood, which lasts much longer than oak, and is also lighter by one-fifth. In the "Travels in South Eastern Asia," we read, that, at Cochin, Captain Blosset found a ship which had put in there for some repairs, and was on its way to Point de Galle, in the Isle of Ceylon. The vessel was 800 tons burden, and called a country ship, to distinguish it from those merchantmen which trade in the service of the East India Company, between the East and Europe. All the sailors were Lascars, that is, native Indians. The rigging was of coier rope, a cordage which is made of the cocoa-nut husk, steeped till the woody part decays, when the fibres are beaten, washed, and laid by hand, as they are too stiff to be spun. It is strong, but has this disadvantage, that the frost or rain rots it, and hence they are obliged to cover it with a coating of wax, and hemp or yarn: however, for cables, this is not necessary, for salt water preserves it.



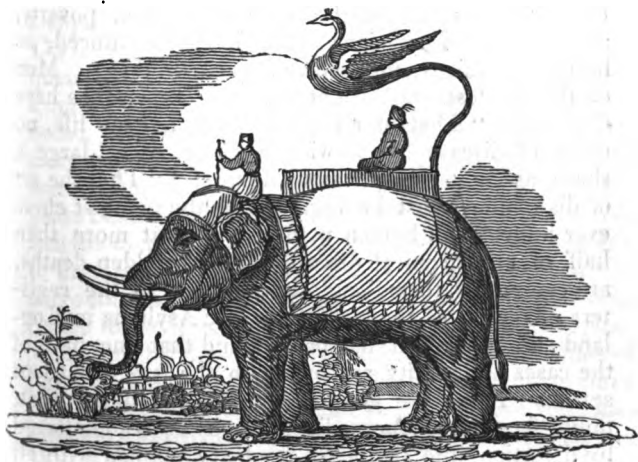
TAKING OF ELEPHANTS.

CEYLON being the place from whence the Continent of India is often supplied with Elephants, which are there the largest and the finest, Captains Blisset and Wil-

liams embraced, with great eagerness, the offer of joining a party, which was going to Negumbo, to witness the mode of catching them. They left Point de Galle therefore in a small vessel, and soon arrived at Columbo, which lies about midway on the western coast; this they left the next morning at six o'clock, and reached Negumbo to dinner, it lying north of the former place, and on the same western side of the island. The next morning they proceeded to the Elephant "Craal," or trap, which is sixteen miles from Negumbo. This trap is in the shape of a funnel, the wide part of which extends several hundred feet into the forest, leaving the trees within standing. It is composed of strong posts, made of whole trunks of trees, driven well into the ground, and lashed to others placed horizontally, with strong coier ropes. To defend this wall from the fury of the elephants, small fires are lighted near it on the outside, which intimidate the animals, so that they do not approach it. When the elephants are once driven into the trap, they are prevented from returning, by men stationed at the entrance, with different kinds of weapons, but chiefly sticks, on the end of which are bundles of lighted straw. They therefore rush forward to the lower extremity of the trap, of which one end terminates in a long passage, just wide enough for a single beast, and into this, as soon as one has entered, the hunters thrust poles through the openings in the wall of the trap, and close him in, so that he cannot move forwards or backwards. Two tame elephants are then stationed one at each side of the outlet, which, putting in their trunks, hold that of the wild animal till the hunters have passed several bands of rope round his neck, and fastened nooses to each of his feet; a rope is then passed through his neckbands, and those of the tame elephants; the stakes in front are gradually removed, the ropes drawn tighter, and the prisoner is let out between his two guards, who press him with their whole weight, and thus lead him to the tree, or

the stake, to which he is to be fastened. If he be refractory, they beat him with their trunks till he submits. It has been said that the eye of the elephant is full of intelligence; and, indeed, so it seemed to Captain Blisset, who said that he never saw grief and indignation so strongly expressed as by the animal that had been just caught; he groaned, tried to tear his legs from their fetters, buried his trunk in the earth, and threw dust in the air; not even the choicest food, the plantain tree, or the leaf of the young palm, could tempt him to eat, or make him forget his captivity, for several hours; and, as the overseer of the hunters mentioned, they sometimes starve themselves to death; though *generally* in a few days their fury is calmed, and they become reconciled.—*Travels in South-eastern Asia.*

Here is a figure of an elephant, properly tamed and trained, with his ornamental trappings, and a great man of the country riding on his back. The driver sits on the animal's neck, and, with one foot behind each ear, guides him as he pleases.



EXETER TEMPERANCE SOCIETY.

(The following letter was sent to the Editor of the Exeter and Plymouth Gazette.)

SIR,

THE first and main object of Temperance Societies is to do away with the use of distilled spirits in all cases, except when administered as a medicine. The second is to discourage intemperance in the use of other intoxicating liquors. Temperance Societies owe their birth to America, where, before their introduction, spirit drinking prevailed amongst all classes to a most alarming extent. Of a population of twelve millions, it was calculated that forty thousand died annually from drinking!

The quantity of spirits at proof, which paid duty in this kingdom, for home consumption, in the year ending January, 1831, amounted to nearly twenty-eight millions of gallons, which, when reduced in strength one-sixth, as required by law, would be sold by the retailer for nearly seventeen millions of money. Here, then, is a frightful source of disease, poverty, and crime. Physicians have long denounced, as highly pernicious, the habit of spirit drinking. Men of the greatest eminence and largest experience have declared, "That of all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirituous liquors." "That the art of distillation must be regarded as the greatest curse ever inflicted on human nature." "That more than half of all chronical diseases, and of sudden deaths, are caused by them," and, by reference to the registers of several of the largest Lunatic Asylums in England and Ireland, it has been found that one half of the cases of insanity are owing to the use of ardent spirits. There are good grounds for thinking that, unlike fermented liquors, distilled spirits pass, unaltered by digestion, into the blood, and are applied with all

their fiery qualities to the delicate organs of the body. Cases have been recorded of late years, in which the brains of persons examined after death from intoxication, have been found to exhale a strong odour of spirits, and in one case the fluid occupying the cavities of the brain was found so strongly impregnated as to take fire on the application of a candle. The above statements will serve to show the mass of disease to which the use of spirits gives rise. It needs not many words to prove that seventeen millions, and if allowance be made for the additions arising from smuggling, illicit distillation, and adulteration, more than twenty millions of money, expended annually, principally by the labouring classes, in the purchase of an utterly useless and highly pernicious article, must alone add greatly to the poverty and want of the common necessities of life amongst these classes. But it is not the money expended in its purchase only that is to be considered, we must add the time that is wasted during and after the drunkard's orgies, the fines, the imprisonments, the expenses of illness brought on by intemperance, and we shall then easily admit the truth of Colquhoun's remark, that during the years 1796 and 1797, when the distilleries were stopped in consequence of a scarcity of grain, and gin was unattainable from its high price, notwithstanding the high price of bread and other necessities of life, the poor seemed more comfortable, paid their rents more regularly, and were better fed, than at any former period for some years before. The best authorities calculate that three-fourths of all the beggary in this country is attributable to drinking, and I believe I might confidently refer in corroboration of this statement, to almost any workhouse in the kingdom, our own of course not excepted. It is said, by those who have the best opportunities of judging, that four-fifths of all the crime in our country owe their origin to drunkenness. Ninety-five thousand offenders were committed to the prisons of England and Wales alone during the past year, and of these four-

fifths owe their imprisonment to drunkenness. Look at the police reports in London, where thousands are annually brought up to be punished for offences committed during intoxication. Look at the smaller sphere of our own Guildhall, and see how many of the crimes and how much of the misery there exhibited, may be traced to drunkenness. Mr. Poynder states, as the result of the most minute inquiry, made in the prisons of the metropolis, that, by the confession of the culprits, most of the crimes committed by them through life, have been under the influence of intoxicating liquors, and that the murderer especially needs spirits to stifle conscience ere undertaking his desperate purpose.

I remain, Sir, your obedient Servant,

A MEMBER OF THE EXETER TEMPERANCE SOCIETY.



SELF-DECEPTION.

He who permits his most malignant passions to rage uncontrolled, is the most cruel of self-deceivers.—*Walter.*



COCHIN CHINESE SOLDIER.

MANY a young man is tempted into the army by the love of a fine coat. Whatever may be a man's reason for becoming a soldier, we should hope, that, when he has pledged himself to serve his king and country in that capacity, he will feel it his duty and his delight to be faithful to his engagement. In truth, though a showy dress may have some attraction for a young man, we have good proof that a British soldier has something more in his thoughts than his outward appearance, for there are not a set of braver fellows in the world than those in our army. These remarks are, however, taking us from our design, which was to

give our young readers a sight of a soldier of Cochin China, taken out of the little book from which we got the picture of the Eastern ship. If our own gay soldiers, our guards, dragoons, and lancers, have given us a notion what a military man ought to look like, we shall not think that there is much of the look of a man of war in the Cochin Chinese soldier. In different countries, however, we must look for different manners and appearances, and we must not judge by outward form and show.



**EXTRACT FROM THE ADDRESS OF THE TOTTEN-
HAM PROVIDENT SOCIETY.**

A VERY few pence, if you cannot spare more, laid up from the wages of the week in summer time, will be a far greater help than you are apt to suppose, in the winter season, when work is scarce, or when you are altogether out of employment; and thus getting "*a little before-hand with the world,*" you will not have to complain, as so many now do, that "all the money you can earn in the summer goes out again directly to pay rent which is behind-hand, or the baker who trusted you in the last winter."

A great deal may be done BY SAVING THREE PENCE A DAY WHILE YOU ARE IN WORK—very little more than the price of a pint of beer! a sum which is often spent without a moment's thought; but which, if thus carefully put by for a few weeks, will provide A GOOD HOUSE and A GOOD FIRE for yourselves and families during the whole winter.

It is therefore earnestly hoped you will remember that all who give their time, attention, and subscriptions to this Society, do so with the real desire to help you as far as they are able, when you require assistance. And you are requested to consider those who visit at your houses, as your sincere friends and well wishers, who come among you with the Christian desire to do you good, by making you more comfortable in your families, and more contented and independent in that station of life in which it has pleased God to place you.

The Society adds two shillings for every sixteen shillings paid by a contributor.

VERSES.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

THE following poetry pleased me so much, that I have copied it, thinking it might find a place in your magazine. The author of the first piece I forget. The epitaph is from the "Cottage Magazine."

Your's truly,
S. L. A.

ON TRIFLES.

Think nought a trifle, though it small appear:
Small sands the mountains, moments make the year,
And trifles *life*—your care to trifles give,
Or you will die before you truly live.

LIVE WHILE YOU LIVE.

Live while you live, the epicure will say,
And give to pleasure all the passing day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord! in my view let *both* united be—
I live in pleasure while I live to thee*.

EPITAPH ON AN INFANT.

(In Brading Church Yard.)

Bold infidelity! turn pale and die:—
Under this stone an infant's ashes lie:
Say, is it lost or saved?
If Death's by sin, it sinn'd, for it lies here;
If Heaven's by works, in heav'n it can't appear.
Ah! reason how depraved!
Revere the Bible's sacred page, for there the knot's untied:
It died for Adam's sin; it lives,—for Jesus died.

* These beautiful lines by Dr. Doddridge, suggested by the motto to his own arms, (*dum vivimus vivamus*,) have appeared before in one of our Numbers.

SCRAPS FROM A COMMON-PLACE-BOOK.

(On the Condition of Departed Friends.)

THE expectation of loving my friends in heaven, principally kindles my love to them on earth; and I take comfort in those of them who are dead, or absent, as believing I shall shortly meet them in heaven, and love them with a perfect love, which shall there be perfected.—*Baxter.*

Christian friends, re-united in the realms above, shall meet one another with complete and lively consciousness of their reciprocal attachment upon earth; and with such recollections of the incidents of their mortal intercourse as shall enhance the blessedness of eternity. This is the suggestion of reason;—this is the testimony of the Scriptures.—*Gisborne.*

When we die, we do not fall into nothing, or into a profound sleep, a state of silence and insensibility, until the resurrection, but our souls and spirits still live in an invisible state.—*Sherlock.*

From the Scriptures we learn, that, from the instant of death until the resurrection, there is a state of a separated soul, and that it hath an abiding being and subsistence, notwithstanding such separation.—*Sir Matthew Hale.*

We learn from St. Paul, *Heb. xii. 23*, that the immediate consequence of a pious man's departure hence is *being with Christ.*—*Secker.*

Religion disarms even death. It disarms it of that which is its bitterness and its sting, the power of dividing those who are dear to one another.—*Paley.*

Death makes no change of employments or affections. It only elevates and refines them.—*Venn.*

When we think of our pious friends departed, our foolish imagination is too ready to indulge our sorrow. We sit solitary in the parlour and the chamber; we miss them there, and we cry, "they are lost." We retire melancholy to the closet, and bewail a lost fa-

ther, or mother, or perhaps a nearer and dearer relative. We miss them in our daily conversation; we miss them in all their friendly offices, and their endearing sensible characters, and we are ready to say again, "Alas! they are lost." This is the language of flesh and blood,—of sense and fancy. Come, let our faith teach us to think and speak of them under a more cheerful and juster representation. They are *not* utterly lost, for they are present with Christ and with God. They are departed our world, where all things are imperfect, to those upper regions, where light and perfection dwell. They have left their offices and stations here among us, but they are employed in a far diviner manner, and have new stations and nobler offices on high. Their places on earth, indeed, know them no more, but their places in heaven know them well, even those glorious mansions that were prepared for them from the foundation of the world. Their place is empty in the earthly sanctuary, and in the days of solemn assembling; but they appear above in the heavenly Jerusalem as fair pillars and ornaments in the temple of God on high, and shall for ever dwell with him there.—*Watts*.

Our deceased friends still live, and we shall meet again, though separated from the body; a re-union shall certainly take place.—*Scott*.

What can soothe our minds so effectually under bereavement, as the thought that those whom we have intensely loved are still happy and blessed, though separated from us; yea, infinitely more happy than they could have ever been in our imperfect society. It is by the ever-blessed Gospel that life and immortality have been brought to light; and it is by this Gospel that we are enabled to persuade ourselves that the link between time and eternity is not by any means broken. It is thus we feel that those who sleep in Jesus are blessed in his presence, and that after a few short years we shall meet them, where the pang of separation will never again be felt.—*Morison*.

The earth doth not cover our beloved, but heaven hath received him; let us tarry awhile, and we shall be in his company.—*St. Basil.*

Sent by G. B.

SCRIPTURAL MAXIMS.

A SOFT answer turneth away wrath, but grievous words stir up strife.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

He that hath no rule over his own spirit, is like a city that is broken down and without walls.

Keep innocency, and take heed to the thing that is right; for that shall bring a man peace at the last.

THE SABBATH.

(From the Poems of the Rev. George Herbert, 1593.)

SUNDAYS observe: think when the bells do chime
 'Tis angels' music, therefore come not late—
 God then deals blessings. If a king did so,
 Who would not haste, nay *give* to see the show?
 Resort to sermons, but to prayers most—
 Praying's the end of preaching. Oh, be drest!—
 Stay not for the other pin. Why thou hast lost
 A joy, for it, worth worlds! Thus hell doth jest
 Away thy blessings, and extremely flout thee—
 Thy clothes being fast, but thy soul loose about thee.
 Who marks in church-time others' symmetry,
 Makes all their beauty his deformity.
 Let vain or busy thoughts have there no part;—
 Bring not thy plough, thy plots, thy pleasures thither.
 Christ purged his temple; so must thou thy heart.
 All worldly thoughts are but thieves met together
 To cozen thee. Look to thy actions well—
 For churches either are our heaven or hell.

“ PUT BY A PENNY.”

THIS is one of the “Twelve Moral Maxims” of My Uncle Newbury. We have, in former numbers, extracted some of the excellent counsel of this wise old man. The following advice is well worth attending to:—

“Yes, my boys, whatever be the bauble that may tempt you to spend your money, do, if it be possible, ‘put by a penny.’ How many are there who, had they attended to this maxim, would be worth thousands, who now are scarcely worth a penny. Put by a penny, my boys, put by a penny!

“You may be sure that—

‘Who spends a penny needlessly,
May soon in want be found,
But he who puts a penny by,
Will soon be worth a pound.’

“I do not ask you to put by a crown, or a half-crown, or a shilling,—but a penny. If you have the opportunity of putting by more, it will be well to do so; but if you have not, still do not neglect to “put by a penny.” If I succeed in persuading you to put by one penny, I have no doubt at all of your soon adding to it another.

“I am not wishing you to become misers; no, no! I should despise the boy who, having put by a penny, would not immediately run and fetch it on a proper occasion, either to spend it or give it away. It is not the value of the money you may save that I have in view, so much as the good you may do with it, and the evil it may guard you from.

“But you say, ‘a penny is such a trifle; what good can putting by such a little thing as a penny do?’ A trifle! why, all the money in the Bank of England only amounts to so many pennies. Never despise any thing because it is a little thing in itself; for the whole world, and all that it contains, is made up of atoms; and if in putting by one penny you should

gain the habit of putting by others, you will soon find that a penny is not such a trifle as you imagined it to be. At the first opportunity, then, 'put by a penny.'

"But let me point out some of the advantages of this maxim.

"The habit of putting by a penny may keep you from extravagance, or the practice of spending your money foolishly; this of itself will be a great advantage, for extravagant people must be unhappy; they are always in difficulties, not able to pay for what they have, or desiring what they have not the means of procuring. That you may be preserved from this unhappiness, 'put by a penny, my boys, put by a penny.'

"Again, putting by a penny may preserve you from the necessity of borrowing; and you know the old saying, 'He that goes a borrowing, goes a sorrowing,'—and a truer adage never was spoken. That you may never have this sorrow, make up your minds, my boys, directly to 'put by a penny.'

"You will also be enabled to relieve distress, and to give your support to benevolent and honourable undertakings; and you will be enabled to serve those in whom you have confidence.

"But principally the practice of putting by a penny may preserve you from sin, as well as from sorrow, by supplying your wants, when otherwise you might be liable to great temptation. How many a misguided being, reduced to want by imprudence, has stolen to relieve that hunger which a single penny would have enabled him to satisfy. If the temptations of riches are many, the temptations to poverty are by no means few; to be free from them both is a great blessing. How beautiful and appropriate is the prayer that we find in Scripture, 'Give me neither poverty nor riches; feed me with the food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.'

"I hope, my boys, that what I have said will not be forgotten, and that you will not neglect to 'put by a penny.'"

RULES FOR SATURDAY.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

As the due observance and comfort of the Sabbath, in my humble opinion, depend very much upon our making a proper preparation for it the day *before*, I am induced to copy the following hints out of an excellent little work, entitled, "*The Week completed.*"

Yours, sir,
With much respect,
S. L. A.

Rules for the last day of the week.

1st. Set the Lord before you in all things.

2d. Keep the Sabbath-day in mind all the week, but especially on the "*last* day of the week."

3d. In your prayers, pray to the Lord to *enable* you to do all you have to do; and then *do all your work.*

4th. Get up an hour sooner: think well over all that can be wanted, both for the "last day of the week," and the "Sabbath" following, that you may *do it.*

5th. See that all your clothes are finished *ironing*, (they should, if possible, be washed on *Friday*,) or otherwise prepared, in good time in the day.

6th. Prepare a dinner for *both* days, that by putting away a cold dinner for the Sabbath, you may have no cooking on that day, to serve you as an excuse for staying from the house of God: boiling some potatoes, made ready, need be no hindrance to you.

7th. Reckon up all you have *spent* and earned during the week—lay by something for rent, and for clothes what you can: and leave nothing *unpaid*.

8th. Comb and wash your children well in the evening, put all their clothes ready, that you may have nothing to hurry you on the Sunday morning, but may be able to send them in good time to their Sunday School, should you be so happy as to be able to get them admitted into one.

9th. In your prayers, pray that you may *hallow* the coming Sabbath.

Our cottage friends would find their account in it, if they would seriously ask themselves every Saturday night, Wherein, during the past week, they have been the better for the good instructions they heard the preceding Sunday? and, as “they are one week nearer to heaven or hell,” whether, by the grace of God, they are endeavouring so to live, as they will most certainly wish they had done when they come to die? Alas! how many are there who are “hearers of the word,” but forget all that they have heard.



GUNPOWDER PLOT.

A FEW restless spirits of the popish faction were preparing to make a desperate effort (early in the reign of James the First) to recover their superiority in the state. A plan for effecting this was devised by Robert Catesby, a gentleman of fortune, but of ill blood, being descended from one of the councillors and abettors of Richard the Third's frightful crimes. This Catesby had put himself under the guidance of Garnet, the chief of the Jesuits * in England, and had joined with him in carrying on a treasonable correspondence with the enemies of their country, in the reign of the late Queen (Elizabeth), suggesting to them how they might

* A society established by the papists.

invade England to the most advantage ; and he now induced Sir Everard Digby, a Mr. Tresham, and several other gentlemen, unconverted papists, to unite with him in what has since been called the "Gunpowder Plot." The conspirators bound themselves by oaths ; and to fix this bond upon them more firmly, another Jesuit, named Greenway, was not ashamed to give these intended assassins that consecrated bread, which his mistaken creed taught him to believe to be the body* of the meek and holy Jesus ; and he, at the same time, declared all their sins to be forgiven. Still, as their plot was no other than to blow up the House of Lords, when Prince Henry, and the Commons would be present there to hear the king open the sessions with a speech, and, as some of the Lords were Roman Catholics, they had doubts whether it would not be a crime to destroy these along with the Protestants. Garnet declared that it was lawful. One of the conspirators was a disgrace to the noble name of Percy ; and his notorious colleague, Guy Fawkes, belonged to a very respectable Yorkshire family. These two hired a tenement adjoining the House of Lords, and began to work, under ground, through its ancient massive wall ; but were alarmed when they had nearly pierced through it, by hearing voices in a cellar, into which their mine would have opened. As this cellar was immediately under the House of Lords, this seemed to be arranged to suit their purpose, and Percy hired it also. Here Fawkes, acting as his servant, stowed thirty barrels, and four hogsheads of gunpowder, under a pile of faggots, and left the door open to passers by, as a way of preventing all suspicion that any thing mysterious could be carrying on. One of the conspirators, Mr. Habington, of Henlip-Hall, in Worcestershire, had married the

* The Romish doctrine of *transubstantiation* supposes the bread and wine to be, by the consecration of the priest, actually changed into the body and blood of Christ.

sister of Lord Monteagle; and it was probably owing to her sisterly affection that this lord received a letter advising him, as he tendered his life, to contrive some excuse for shifting off his attendance at the coming parliament, "For though there be no appearance," said the anonymous letter, "of any stir, yet I say they will receive a terrible blow this parliament; and yet they shall not see who hurts them." Lord Monteagle showed this letter to Lord Salisbury, and Lord Salisbury showed it to the king, who has the credit of being the first to conjecture that some explosion by gunpowder was in the writer's mind. The Earl of Suffolk, being Lord Chamberlain, was accordingly ordered to make a strict search about the precincts of the House of Lords, but to defer doing so till the very day before the meeting of parliament. In his search, he observed the quantity of fire-wood in the cellar to be greater than could be necessary for one who was so little resident in London as Mr. Percy; and he was also struck with the suspicious appearance of Guy Fawkes, who affected to be engaged in watching his master's property. From Lord Suffolk's observation, it was determined that a magistrate should visit the cellar at midnight, under a pretence of searching for stolen goods. And he, meeting Fawkes coming from the cellar door, seized him, and examined his person, on which were matches, and other materials for firing a train. Whilst a farther search proved that the seeming heap of faggots covered a number of barrels of gunpowder, with bars of iron, and massy stones laid upon them. The steps taken by the government had been observed by the conspirators; and, on Fawkes being arrested, Catesby, Percy, and some others rode off, with all speed, to Dunchurch, to join Sir Everard Digby. The Warwickshire men rose to pursue the conspirators, who fled before them to Holbeach-House, on the borders of Staffordshire. The owner, Stephen Littleton, had here provided means of defence; but a spark falling on some powder

which they were drying by the fire, it wounded Catesby, and, blowing off the roof, made the house untenable. Thus did the very device which they had prepared against others, become their own destruction. Catesby and Percy sallying out in despair, were slain before they could be seized. Only two of the conspirators escaped, who were afterwards apprehended. — *Walters' Hist. of England.*

QUESTIONS ON GENERAL KNOWLEDGE.

(From Pinnock,—with additions.)

Q. WHAT is rhubarb?—**A.** The root of a tree growing in Turkey: it is found of great service for medical purposes. In small quantities, it is considered as a strengthener of the stomach; it acts also on the bowels, for which purpose larger doses are required; about as much as will lie on a sixpence is a fair dose, —but more or less must be used, according to circumstances and constitutions. Where the digestive power of the stomach is bad, some persons have found great benefit from chewing a piece of rhubarb, about as big as two peas, every day about an hour before dinner time, or, if they prefer it, taking the same quantity in powder.

Q. What is Peruvian bark?—**A.** The bark of the Quinquina tree, growing in and about Peru, in South America. It was first discovered by the Jesuits, (a Roman Catholic religious society) of Spain, whence it is frequently called the Jesuits' Bark. This is a *tonic*, —i. e. a strengthening medicine: it is frequently given after a patient has recovered from illness, but is left in a weak state, and requires bracing. This medicine is used in other cases, as ague, &c.: but, like other medicines, if not used at the right time, will do more harm than good. Medical advice should be taken before bark is used.

Q. What is castor oil?—**A.** Castor oil is extracted from a tree growing in the West Indies. This is used amongst us, as an aperient medicine.

Q. What is fullers' earth?—**A.** A kind of marl, of great use in cleansing and preparing wool, and taking stains of grease out of furniture; it abounds chiefly in Bedfordshire, Worcestershire, and Shropshire.

Q. What is a sponge?—**A.** A soft porous substance, found in the sea, sticking to rocks and shells, remarkable for sucking up water.

Q. What is parchment?—**A.** The skin of sheep, and goats, prepared in a peculiar manner, that it may be written upon. Its toughness and durability make it suitable for writings that require to be preserved.

Q. What is cork?—**A.** The bark of a tree, growing in Italy, Spain, and France. This cork tree is sometimes to be seen growing in gentlemen's grounds in England,—but is not very common here. V.

(To be continued.)

THE HARVEST.

I SEE by a northern county newspaper that the crops of corn in that county are abundant,—but that there is a want of hands to reap them. I am now, myself, this 15th day of August, in a southern county, and I see that the crops here too, are abundant;—they are full ripe, some indeed too ripe; some of them are cut; a few men only are employed, and two thirds of the corn remain standing; and if, after the long beautiful weather we have had, a rainy season should set in, as is often the case, the greater part of the corn here would be spoiled. I asked a native of this place why they did not employ more hands, as we were constantly hearing of the number of labourers out of work. He said, “they were old-fashioned people, and they kept to their own men, and did not like to employ strangers.”

This arose from a kind feeling towards their labourers, who gain the more money the longer the harvest lasts; but it is a grievous reflection, that this feeling may lead to the destruction of two-thirds of the abundant harvest with which Providence has blessed us. In some parts of the country, the labourers themselves have a great jealousy of having any strangers brought in for harvest work. This is natural enough, because, being better paid during harvest time, they are in no hurry to get it over:—and this has led, in many instances, to much serious outrage and violence. But this is a very bad, selfish, and unchristian feeling, which, for the sake of a small private gain, would lead to the destruction of the food of man, and thus bring a serious loss on the occupier of the land, and, by adding to the price, be an injustice and injury to every man in the kingdom.—We have heard, however, of this selfishness in more places than one: we trust that it is not general.

Selfishness is the character of those who know nothing or feel nothing of the power of true religion.—“Whatever ye would that men should do unto you, do ye even so unto them.”—This is the language of the law and the prophets,—and the Gospel. And it ought to be on our minds in every scene and circumstance of life, and every transaction in which we may be engaged with our fellow-men. V.



MEANS OF OFFENCE AND DEFENCE IN ANIMALS.

It has often been said, that “no man who looks into the works of nature can doubt that there is a God.”—The formation of every animal shows not only the existence of a Creator, but also the wonderful power, wisdom, and goodness of that Creator. The contrivance for the protection and preservation of animals is wonderful. The world would be too full of animals if they were not removed by death to make room for

others. Animals, therefore, are allowed to prey upon one another, and thus vast numbers of them are removed. Many animals, which are the food of those which are stronger than themselves, feed upon those which are weaker, and so on through many gradations,—many more than we can see without the help of the best microscopes *. But every animal is endowed with a strong desire of self-protection ; and it is wonderful to see the different manner in which the Creator has provided the animal world with weapons of attack to enable it to seek its food, or of defence to enable it to seek its own safety. Beasts and birds of prey are armed with offensive weapons, strong talons to enable them to procure their food. The weak or timid, or slow animals, have defensive weapons to protect them against an enemy :—witness the coat of mail of the tortoise, the hedgehog, the porcupine, the lobster, and all shell fish. The hare and the rabbit, and many other timid animals, have no such defence,—but this is compensated by their power of escape, in their exceeding *swiftness*. The *colour* of these animals often protects them against the attack of their enemies. A hare is so like the ground in colour, that whilst sitting almost uncovered in a field, a man or a dog shall pass within a yard of him and not see him. Thus the partridge, and other timid birds, are often protected against birds of prey. In the polar regions, where the snow covers the ground, the fur of the animals is frequently *white*.—"In the valleys between the mountains of Tartary, there is a species of hare to be found, which is remarkable for *changing* its colour, in winter, to white, and again resuming its natural brown in summer. In some respects, too, this animal is very peculiarly formed, its feet and toes being of an extraordinary length, which, when he leaps over snow, form a round base, that supports him from sinking into it."

V.

* Magnifying glasses of great power.

LEAVING HOME.

WHEN we go abroad in the way of our duty we may comfortably hope that God will take care of our families in our absence, but not otherwise. When we go abroad, we cannot foresee what tidings may meet us when we come home again. If, when we come off a journey, we find our tabernacles in peace, and not laid waste, let the Lord be praised for it. HENRY.

METHOD OF PRINTING BOOKS IN CHINA.

(Travels in South Eastern Asia.—Sent by M. D.)

“THE Chinese mode of printing particularly excited the curiosity of our traveller; for instead of using, as we do in this country, metal types, composed of separate letters, and put together to form words, and so arranged as to form lines, he found that every work printed is first engraved on thin boards, each of which is the size of two pages; and as the paper is too thin to receive impression on both sides, the board, when wet with the ink, is stamped down on it, and thus two pages are struck off at once; the paper is then folded together, with the blank sides touching each other. When sewed into a book, the fold forms the outer edge of the leaves, which thus is double; for as there is nothing printed within, they say there is no occasion to cut them; while all the single edges, contrary to the European mode of bookbinding, are stitched together, and form the back of the volume. After the edition is worked off, the boards are collected together; and it is usual for the author to mention, in the preface of the book, where they are deposited, in case a second edition should be called for.”

DANGER OF BAD COMPANY.

THE wretched man Cook, who was executed at Leicester for murder, declared that he had been for some time connected with a society formed principally of young men, who frequented a public-house in the town of Leicester, and who were *Deists*, men, that is, who reject the truths of the Christian religion. Before he was acquainted with those men, he said, he had been what is called a moral young man, and had moreover been an attendant of religious worship. His infidel companions seem to have been the instruments of his ruin.—*Leicester Herald*.

EXTRACTS FROM THE PUBLIC NEWSPAPERS.

RIDING BEHIND CARRIAGES.—We are always full of fears when we see children riding behind carriages. A little boy, named Clark, whose parents reside at Rotherhithe, while attempting to get behind a waggon near his own home, got his arm entangled in the wheel, and he was mangled in a most dreadful manner. He was removed to the hospital, with very little hopes of his recovery.—*Globe*.

DRUNKENNESS AND DEATH.—An inquest was held in St. Bartholomew's, on John Sweeding, 38. It appeared deceased was a man of dissipated habits, and gained his livelihood by selling toys in the street. Sunday evening, while in a state of intoxication, he went to sleep with a friend in Clement's-lane, Strand, but who being from home, he was leaving the house, when he reeled against some iron railing near the door, and injured the bone of his neck so severely as to render it necessary to be brought to this hospital, where he lingered until Wednesday, when he died.—*The same*.

CHLORIDE OF LIME.—In places where there is the least danger of infection from *CHOLERA*, chloride of lime should be freely sprinkled about the premises every morning.

CAUTION.—Persons who use poison for the sake of destroying rats, ought to do it with very great caution. A young man at Paisley lately took up a piece of oat-cake and swallowed it. It had been baked with poison, for the purpose of destroying rats. The young man lingered for some hours, and then died in great agony.—*Glasgow Chronicle*.

CRUELTY TO ANIMALS.—The select committee on this subject have presented their report, dated the 1st inst.; it is as follows:—"Your committee have examined several witnesses, upon whose testimony they are satisfied that numerous and wanton cruelties are practised, to the great and needless increase of the sufferings of dumb animals, and to the demoralization of the people. Your committee are of opinion that some further legislative enactments are necessary to prevent as far as possible the continuance of the cruel and improper treatment of animals; but being unable to conclude their inquiries into the subject, they now lay the evidence taken by them before the house, and recommend a renewal of the investigation early in the ensuing session of parliament."—*Globe*.

At the Essex sessions, last week, a ferocious-looking fellow, an assistant in the stables of Mrs. Nelson, coach proprietor, was sentenced to *fourteen years' transportation*, for brutally ill-treating a horse, her property, whereby the poor animal's death was occasioned.—*Record*.

A wrought iron steam vessel, built for the East India Company by Messrs. Maudsley and Co. was lately launched, from their wharf, Belvidere road, near Westminster bridge; a number of directors and their friends assembled on board the *Richmond Endeavour* steam boat, to witness the extraordinary spectacle, and Mr. Grant, the chairman, christened her, in the customary manner, the *Lord William Bentinck*. She is to be sent to Bengal for towing vessels on the Ganges; several naval officers inspected this novel steamer, and expressed astonishment at the work—30,000 rivets were used in the building, and it is computed the cost will be 20,000*l.*; she slid smoothly off the stocks into the Thames in the most majestic style.—*London Paper*.

SPIRIT DRINKING.—It has been calculated that the cost of spirituous liquors, consumed by the labouring classes alone of the United Kingdom, considerably exceeds the sum of *twenty millions sterling, per annum!!* So enormous an expenditure, would of itself afford subject of regret, were it merely known that it was uselessly incurred; but what must be our feelings when we are informed, upon the most unquestionable authorities, that the abuse of spirituous liquors is productive of one half of the insanity, three-fourths of the beggary, and four-fifths of all the crime in our country!!

A melon of the following gigantic proportions was cut by Mr. Forbes, in the garden of the Earl of Powis, at Walcot, Salop; weight, thirty-five pounds three quarters; circumference, thirty-nine inches; length, twenty-one inches and a half.

BISHOP HALL'S SERMON.—The following extract has lately appeared in the Saturday Penny Magazine:—In a sermon, preached by Bishop Hall, upon his eightieth birthday, he relates the following story:—"There was a certain lord who kept a *fool* in his house, as many a great man did in those days for their pleasure; to whom this lord gave a staff, and charged him to keep it, till he should meet with one who was a *greater* fool than himself; and if he met with such a one, to deliver it over to him. Not many years after, his lord fell sick; and indeed was sick unto death. His fool came to see him; and was told by his sick lord, that he must now shortly leave him. 'And whither wilt thou go?' said the fool. 'Into another world,' said the lord. 'And when wilt thou come again; within a month?'—'No.' 'Within a year?'—'No.' 'When then?'—'Never.'—'Never! and what provision hast thou made for thy entertainment there whither thou goest?'—'None at all.'—'No?' said the fool; 'none at all! Here, take my staff then. Art thou going away for ever, and hast taken no care to provide thyself for a place whence thou shalt never return? take my staff, for I am not guilty of such folly as this.'"

A method has been employed, near Aylesbury, for blasting large rocks without gunpowder. The rock is undermined for about a yard in length, and half a yard in depth, and a small fagot of brushwood, furze, or a bundle of straw, is introduced into the cavity. As soon as it is set on fire the expansive force of the air, confined in the stone, bursts it into innumerable fragments.—*Globe*.

Buffon, when he began to write on ornithology, knew but of 800 birds, but imagined there might be from 1500 to 2000. Full 6000 varieties are now known, and new species are adding every year.—*Record*.

TO CORRESPONDENTS.

WE have received the communications of *N. C. T.*; *G. B.*; A Friend to the Poor; *E.*; *G. W. D.*; and a nameless Correspondent.

We are sorry that none of the above articles reached us before our number was printed.

THE

Cottager's Monthly Visitor.

OCTOBER, 1832.

“WE MUST LIVE!”

It was a beautiful evening; the inhabitants of a large town were eagerly pouring through a turnstile into a public walk. They were all in their best clothes, for it was Sunday; and it is hoped that most of them had, before their walk, attended the public worship of God.

At the turnstile sat an old woman, with a table covered with apples, cakes, gingerbread, and all the dainties of a stall at a fair. She loudly importuned the passengers to buy, adding that she had *taken* nothing all day. “You forgot, mistress,” cried a saucy boy, “that you *took* a glass, at the gin-shop, just as the folks were going to church!” This threw the old woman into a terrible passion; she abused the lad with oaths; he and his companions returned them with taunts and ridicule; and at last ran away laughing.

Among the crowd collected was an elderly respectable man, who had formerly known the old woman, before drinking drams and sabbath-breaking had reduced her to her present condition. He remonstrated with her, and represented to her the sin of breaking God’s commandment by selling on the sabbath-day. She replied, in a grumbling tone, “that it was all very true and very good, and that the gentry and such like ought to go to church; but that poor folk “must live!”

Just as she said this, an unruly horse, who had

thrown his rider, overturned her stall; and her stock of apples and cakes were scattered about, and became the prize of a set of rude boys, whom her former tormentor had collected to "hear the gentleman and mother Jenkins have a quarrel." This occasioned a scramble, and, the old woman's head being somewhat affected by the gin, she was knocked down by the horse, and was carried off dreadfully bruised and battered.

We are all subject to accidents, whatever may be our condition or employment; and it would be wrong to pronounce them judgments when they follow particular events. God punishes the guilty when and how it seemeth good to him; but of this we are certain, that His judgments are terrible, and sooner or later overtake all who do evil! In the case before us, we may reasonably conclude, that, even in a worldly point of view, mother Jenkins would have been better off had she abstained from her unrighteous traffic, and from the destructive dram. She would, in all probability, have escaped the loss of her goods, and the accident to her person; or, even, had it occurred, she would have had a better chance of recovery.

The plea, "we must live," is not, I fear, confined to this old woman; it is frequently used in excuse of many practices which will not bear the test of conscience. Those who make use of it in this sense would do well to remember that "they must *die*!" that they cannot serve God and mammon; and that, if they die in unrepented sin, they must perish everlastingly, "where their worm dieth not, and the fire is not quenched." E.

The Close of Sarum, July 23d.

TRUE ACCOUNT OF THE LIFE AND DEATH OF A YOUNG WOMAN.

THE simple, but short, and sad history of a young

woman, which these pages record, is strictly true. The writer of it is the clergyman of the parish in which she lived and died. The names of the parties and of the place are not mentioned, for two reasons—first, because they would add little or nothing to the painful interest and the solemn instruction which the facts themselves seem calculated, under God's blessing, to excite, and to convey; and secondly, because the writer does not wish to hurt the feelings of the living, or to blacken the memory of the dead, more than there is any occasion for. They are all known to Him, from whom nothing is hid; an awful sense of whose all-seeing eye influences the heart and guides the pen of the writer!

The village of —, in the county of —, is situated about a mile from the great western turnpike-road. So low is its situation, that it is not visible from its principal approach, until you come to the bottom of a lane, fenced on either side with wild apple trees. At the end of this simple avenue rises the ornamented tower of the village church, around and close to which, as if for shelter and protection, a few poor-looking cottages raise their humbler roofs. "Surely here, if any where," a stranger might exclaim, "calmness and peacefulness are to be found!" Alas! they cannot be, where there are not piety and goodness. Sinfulness abounds in degree, though not in extent, in the quiet-looking country village, as in the bustling city or town; for human nature, in its unregenerate state, is the same every where—as the sequel will too plainly show.

In one of the poorest of these poor dwellings, there lived an aged widow woman with her only child, a daughter, about 26 years of age. My attention was drawn to them, in consequence of their extreme state of poverty, immediately upon my entering on the discharge of my pastoral duties. I soon discovered that the daughter was living in an open state of sin with a young man, who did not belong to the place. I represented, as was my duty, the exceeding sinfulness of

such a state of life. The mother appeared to feel very properly the justness and the force of my address—whilst the daughter was affected even to tears. “Surely, thought I, the rock cannot be very hardened as yet, on which an impression is so soon and so easily made!” They then informed me that the young man was very willing to marry her, but that they could not afford to raise the necessary sum of money. I would here stop to notice a practice which there is too much reason to believe is more general than is commonly suspected. Many a young woman has been betrayed into an act of sin, under a promise of marriage. But even if that promise is fulfilled, which is not always the case, the sin remains the same! The names of the parties may be written in the parish register, but the sin is still registered in that book which shall be opened at the end of the world. They may lose nothing of their worldly reputation in the eyes of their neighbours, or they may regain what they have lost; but in the sight of God, who sees the *past* as well as the *present*, the blot is still visible—a blot which nothing can efface, but the precious blood of Him who died to save all believing and penitent sinners. How wrong then, how sinful is the expression, by which such a reparation, poor and unsatisfactory as it really is, is too often spoken of, viz. “making an honest woman of her!” It is true, if the guilty parties enter into the married state from proper motives, from a desire to avoid further sin, and to make the only restitution that is in their power to society, which they have offended, it is not to be discouraged. Too seldom, however, do such motives influence such persons. Under this impression, I recommended that they should be married; and I removed the alleged difficulty respecting the fees. The young woman had no prayer-book; I gave her one, which she thankfully accepted, and spoke fair, and promised well for the future. Both the mother and the daughter now attended the church pretty regularly; but still, weeks and weeks passed on,

and no banns were put in : at last the parties were duly asked. On my passing by the cottage one afternoon, I saw the young man and the mother and the daughter sitting together ; and I thought it a fair opportunity to speak to him about his former state of life, as well as upon the prospect which was before him ; and on inquiring when they thought of being married, he said, it would be delayed a little, from want of clothes. That this should not be an excuse, I gave him a suit, which is here mentioned, not by way of boasting, but solely to expose the deceit and ingratitude of this guilty couple. Three months passed away ; so that their marriage could not now take place, unless the banns were again asked. However, I had done what I conceived to be my duty, by earnest exhortation, as well as by needful assistance. I therefore left them to follow their own course !

In a population of about six hundred, the deaths, and consequently the funerals are not very frequent—not so frequent indeed as to be a familiar, and therefore an almost unnoticed, and quite unimproved, sight. Yet, strange to say, there was scarcely a funeral at which this sinful young woman was not present. Frequently have I seen her seated in the church, as I entered reading those awakening words, “We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.” At times, I thought I perceived that she seemed to feel the impressive and affecting service for the dead. It is to be feared, however, judging from the result, that, whatever might have been the motive or cause which brought her within the hearing of those sounds, and within sight of the grave, she “had ears and heard not, she had eyes and saw not.” So true is it, that the ordinary means of grace, if they fail to soften, too frequently have the tendency of hardening a sinful heart. Alas ! it requires a more startling peal than the sound of the knell to awaken the slumbering soul from its

deep sleep—a louder voice than the silent language of an open grave to bid it “arise from a death of sin to a life of righteousness!”

It was during the last spring, that business of a melancholy nature took me away from my parish for a short time. On my return home, I was informed that the young woman, whose short but sad history is now drawing to a close, was taken suddenly ill, and had expressed a desire to see me. I immediately went to her. Her mother informed me that she was seized, a few days ago, in the fields; and that she had taken to her bed only the very day before. I found her in a very feverish and restless state; but not, as far as I could judge, in immediate danger. I set her sin before her as plainly, but as feelingly as I could, and the awful state in which she was. All that she answered was, that “she would do so no more!” Listen, ye who talk about, and trust to, a death-bed repentance, which you vainly flatter yourselves is to settle the awful account between you and your God listen to the acts of confession, the rule of faith, the sighs of penitence,—all, all wound up in this poor, unmeaning, unsatisfactory, and, we fear, unacceptable declaration, that “she would do so no more!” What may have been passing in her heart, I presume not to judge. I only state faithfully what I saw and heard. “Oh ye, who have made no better preparation to meet your God and Saviour, tremble lest you should be in the same condemnation!”—After further exhortation and prayer, I left her. Upon calling the next morning, I found her perfectly insensible. Her end was visibly approaching. The time for exhortation was past:—there was yet time for prayer. And earnestly and humbly did I commend her soul into the hands of its most faithful Creator and most merciful Saviour! She died in the course of the night. Would that I could say that she departed, even outwardly, in peace! but fearful, (I am informed) most fearful were the expressions which fell from her dying lips! too fearful to be

here repeated !—" He that being often reprov'd, and hardeneth his neck, shall suddenly be destroyed, and that without remedy."—*Prov.* xxix. 1.

On the following sabbath, between the church services, the bell tolled for the funeral of this poor young woman. Often though I hear that bell, its deep and solemn sound seemed to be more deep and solemn than usual. The sun was shining brightly upon her grave, from the mould of which a few village children were endeavouring with shrinking curiosity to look into it,—whilst here and there, groups of persons were scattered, who had assembled somewhat earlier to witness the last earthly ceremony in which mortality is to bear a part.—A funeral any where, but especially a village funeral, although a solemn, is any thing but a revolting sight. Besides a due regard for the feelings of the living, there is almost a sort of consideration even for the unconscious remains of the departed, which are carefully concealed, as it were, from needless exposure, by the ample folds of the pall ; whilst the long train of relations and connections who follow, banishes for a time the idea of that awful solitariness which attends the dead. But there were none of these attendant circumstances to cast a sort of hallowed warmth over the cold and dreary funeral of ——. Four young men were seen to bear her slowly round the corner, the two foremost of whom were straining the corners of a scanty sheet which barely covered her coffin, and which served the purpose of a pall. Trifling and immaterial as this circumstance was, I could not repress the thought which it awakened, that her soul, (as far as man dares venture to pronounce an opinion) was still more naked and unadorned,—without a Saviour's robe of righteousness to cover it from the storm of God's righteous wrath against unrepented and unforgiven sin ! Her aged mother followed, alone—and this formed the whole of the procession ! And now commenced my sad and painful duty to read that truly affecting and beautiful service, which was evidently

written in connection with the rest of the church offices, in the same spirit and with the same design and end—viz. that all, over whom it would be pronounced, were indeed children of God, and had died in the Lord. But by many, parts of that service have been misunderstood, and misrepresented; particularly that part which is considered as expressing an opinion upon the spiritual and eternal state of the departed soul, “we commit *the body* to the ground in sure and certain hope of the resurrection to eternal life,” &c. &c. Herein we only declare the fact of *the* resurrection, that the dead body shall rise again; we pronounce no opinion as to the final doom of the soul—we do not say that we have a sure and certain hope of the soul of the departed individual being raised to eternal life. Yet, in the spirit of that Christian charity which “hopeth all things,” we express indeed a hope concerning our departed brother or sister, that they may rest in the Lord; but a mere hope is very different from a belief, or expectation, or assurance. I mention this, because this part of the burial service of the Church of England has been, and still is, very much misunderstood, and misrepresented. Doubtless, as in the present instance, it is a trying duty for a minister to offer up the same prayer of faith over one whom he had *scriptural* grounds for believing had died in the Lord, and over another whom he had the same grounds for believing had died in the most unprepared state of soul imaginable. And yet, he may, I trust, utter the same prayer consistently over both; for, as it has been well observed, “there may be different degrees of hope, the lowest of which is but one remove from despair*.”

On the coffin being lowered into its last resting-place, a by-stander threw a flower into the grave—fit emblem, I thought, of her, who, at the youthful age of twenty-six, was thus “cut down, dried up, and withered.”

* Wheatley on Common-prayer.

I endeavoured to improve the melancholy circumstance in my sermon, which soon followed the ceremony, the text of which was taken from 4th chap. 1 Ep. *Peter*, 18th ver. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Such was the life, death, and burial of ——. If her simple, but short, and I am sure, sad history, (to the faithfulness of which I again pledge myself,) should meet the eyes of any parent who has neglected to take what care is in their power, of the *souls* of their children, oh! let that parent take warning, lest the awful fate of this young woman should be that of any of his or her children! Let them consider how heavy a weight of responsibility lies upon their own souls!—And if any child should read this sad story, let that child ask himself, "If I were to die this night, in what state of soul should I die?"—May your life and your death be different from that of this poor young woman. Although she was brought up in a day-school and a Sunday school, yet she still had an "evil heart of unbelief." I would mention, in conclusion, that, shortly after her funeral, I called upon the old school-mistress of the village, and asked her what sort of a girl ——— was, when she was at school? "Oh Sir, she replied, we could do nothing with her—she was so wicked a girl she used to tell the other girls that there was no such place as heaven and hell."—Oh! could she now speak, she would speak a very different language! She would say, "As you would go to Heaven, set out betimes in the morning of life, for it is a long and difficult way to get there—as you would avoid hell, flee from sin, for it is the short and easy way to it,—the end whereof is death, death to the body—death to the soul."

Sent by A FRIEND TO THE POOR.

LARGE-HEADED QUADRUPEDS.

THE *Penny Magazine* has, in its 24th No., an article with the above title, and it sets before us one of those instances of the wisdom, and power, and goodness of God, which is to be seen in every part of the creation. Paley's excellent work on "Natural Theology" is full of instances of this kind. The article alluded to in the magazine directs our notice to the head of the hippopotamus. This animal has enormous teeth; these require great jaws to hold them. The head is consequently extremely *heavy*; and therefore required some particular construction for its support. For this purpose, a very strong ligament is found in this and other great-headed animals;—this is commonly called the *pax wax*: it extends from betwixt the shoulders to the back of the head, so as to keep the head from sinking. This ligament is different from the other ligaments of the body, which keep the bones in their right position. It is *elastic*, and therefore does not check the motion of the head.—This is found in the ox tribe. The elephant's head is particularly heavy, from the weight of the tusks, of the grinding teeth, and the size of the jaws. A long neck could not have supported the weight of the head. This animal is therefore formed with a particularly short neck; indeed, the head seems to be fixed on the body with scarcely any neck at all. But it is plain that, with such a form, the animal cannot reach the ground to feed. The shortness of the neck prevents this. The projection of the tusks, too, would prevent it. The animal can by no means bring his mouth to the ground to gather its food. Providence has therefore given to it a trunk, which serves it, in a wonderful manner, for a hand, and enables it to reach its food, without attempting to bend its head to the ground. The short neck, and the long tusks, were both needful for the support and protection of the animal; but they would have been its ruin, if a trunk had not been supplied.

What a tall animal is the "giraffe!" But it has a small head,—which may very well be supported by a very long neck. This animal has therefore a long neck, which is of great service towards enabling it to reach its food.

What can show the wonderful and merciful works of the Creator more strikingly than these examples? But the works of God are full of such proofs. And yet you will hear people reason about these things, without once directing their thoughts to the great Author of them! How common is it to hear people, who are called philosophers, talking about "Nature" providing for the wants and convenience of *animals* :—of "Nature" acting, also, upon the *vegetable* world, and producing wonderful effects. If "Nature" means God's providential care,—then we can understand the language. If it does not mean this, it can mean nothing. If those who talk of "Nature" mean the working of God, we are not among those who would dispute for the sake of a word; but why should any one be backward in stating the truth, and of "giving God the praise for his own works?"

If we had never seen a watch*, and were to pick one up, and find that it had the power of telling us the time of the day; and if we then looked into the inside of it, and saw a system of springs, wheels, and chains, all calculated to produce the desired effect of telling us the hour, we should at once conclude that there had been a maker and contriver at work, and we should admire his contrivance and his skill. We should not doubt, for a moment, that there was such a maker and contriver; and if we talked about the power of "Nature," in producing springs and wheels, and chains and watches, any body would tell us we had lost our senses. But the man who "says in his heart there is no God" is pretty much in the same state:—and so he is described in Scripture.

* See this argument expanded in Paley's Natural Theology.

But then it is said that one animal springs from another,—and that one plant springs from the seed of another. True; but this does not diminish the wonder. It increases it.

If the watch had the power of producing another watch, we should have still more reason to admire the skill of him who made it. Why is it, then, that we are so backward in our gratitude to the great Maker of all things, the great Giver of all good; at the same time showing that want of correct reasoning which we feel ourselves obliged to employ on all other occasions?

V.



ON THE HABIT OF MEDITATING ON THE WORKS OF GOD.

(From a Correspondent.)

[We received the two following articles just after we had written the foregoing, and were pleased to find that our correspondent had been led into the same train of reflection as ourselves.]

A HABIT of remarking and contemplating the works and mysteries of nature, is a delightful, and reasonable, and pious exercise of our thoughts: it is oftentimes the very first thing that leads to a religious disposition. The best, and greatest, and wisest men, in all ages, were they who made this use of their understandings, and this application of their studies; but what is more, it is in a sufficient degree open to the level of every capacity. We are not to excuse ourselves, by saying such things are above our comprehension: this is not above *any* man's comprehension. The very herbage which he walks upon in the fields, the grass he uses for his cattle, the lambs of his flock, and the herds grazing around him, the birds of the air, and the very insects on the wing, may discover

evident marks of design, and undeniable tokens of intention and contrivance; and it must, and ought to be, a great consolation to us all, to reflect, that there is a God above,—that there is a King, whom we do not see, who is the artificer and framer, the author, cause, and contriver of every thing which we do see*.

ON THE ERROR OF SPEAKING OF NATURE INSTEAD
OF GOD.

By way of accounting for any beautiful or curious appearance, which we observe amongst the varieties with which the earth is covered, we say it is the nature of the plant, or the nature of the soil. What nature? We should, in truth and propriety say, when we would give a reason (if it can be called a reason) for the curious construction and beautiful formation of a plant or animal, instead of saying it belongs to the *nature* of such a plant or animal, that it is the method in which God has contrived, and according to which he made and still preserves it. It is God who is all in all. The word *nature*, when we use it, unless it means the power of God, means nothing. We should therefore accustom ourselves to say nothing but what is the plain truth, that God does make or produce all things, instead of saying that "Nature" does either the one or the other. Or if we conform to customary and established ways of speaking, we should carefully bear in mind, that what we call nature is, in truth, God,—that it is he whom we mean; that he alone is the agent in all these things; and that nature is only the method by which he chooses to act and operate amongst us†.

* See Paley's Sermons on Heb. xi. 3. Sermons on various Subjects, vol. ii. p. 254.

† See Paley's Sermons, vol. ii. p. 262. (Part II. Sermon on Heb. xi. 3.)

BLACK LEAD MINE.

THE Saturday Magazine acquaints us with, what few persons are perhaps aware of, that there is only one black lead mine in England; and that this is situated on the side of Seatallor Fell, a lofty mountain in Cumberland. This mineral is called, on the spot, *wad*, and in other places, *plumbago*, or *black lead*; though lead, properly so called, forms no part of its composition. It is actually carbonate of iron, consisting of ninety parts of charcoal, and ten of iron. It is principally used for the manufacture of pencils, but it is also employed in making crucibles, polishing iron, diminishing the friction of machinery, &c.

The *wad* is not found in veins, but in regular masses, some of which weigh as much as four or five pounds. Many of these pieces are of little value, being hard and gritty; but those which are soft, and of fine texture, are worth several guineas a pound. These masses are generally found in the form of a tree; the trunk being of the finest quality, and the branches inferior to it. When taken out of the mine, the wad is sorted according to its various qualities, and the best sent to London, where it is sold to the dealers once a month.

In order to make pencils, the black lead is sawed into square slips, where it is fitted into a groove made in a piece of wood, and another slip of wood glued over them. A soft wood, such as cedar, is usually employed for the purpose, that the pencil may be more easily cut.

The inferior pencils, hawked about, are made of the refuse of the mineral, stirred into melted sulphur. They may be detected by holding them to a candle, or to a red hot iron, when they yield a blueish flame, with a strong smell, resembling that of burning brimstone. Pure black lead produces neither smell nor fume, and suffers no apparent alteration in a moderate heat.—*Saturday Magazine*, No. 3.

SECURITY OF PROPERTY, AND RIGHTS OF
INDUSTRY.

SECURITY of property is the interest of all classes; and he that would destroy that security, by force or fraud, is the real destroyer of the comforts of those humbler classes whose rights he pretends to advocate. When we look at the operations of production, as connected with the comforts of the working men of England, and generally with the comforts of what are called the productive classes, let it not be forgotten that the accumulations of property in the hands of these classes amount to an incomparably *higher* sum than the accumulations of those who receive the revenues of capital without employing it themselves. Who, then, should desire the protection of property? Who, in fact, do desire it? In 1830 there were 274,823 persons receiving half-yearly payments as fundholders. Of these, 83,609 were entitled to dividends, not exceeding 5*l.* each,

42,227 to dividends not exceeding 10 <i>l.</i>	
97,307.....	50
26,316.....	100
15,209.....	200
4912.....	300
3077.....	500
and 2167 to dividends exceeding	500

Thus, you see, about a quarter of a million of people, who are public fundholders, receive each an annual sum, not exceeding 100*l.* a year, from these funds; while not more than twenty-five thousand persons are entitled to dividends above that sum. By far the larger number of these fundholders, therefore, belong to the middle class, or to that class to which a great

many of you already belong; and to which all of you should aim to belong, by steadily labouring to better your condition by all honest and laudable employments of your bodily and mental powers.

But let us look a little farther, as to the actual amount of accumulated capital, in the shape of *money*, in the hands of yourselves, entirely the working classes. The capital invested in 1830, in the Savings' Banks of this country, amounted to fourteen millions three hundred and sixty-six thousand pounds. This capital was the property of four hundred and eighteen thousand, seven hundred and fifty-eight depositors. Of this number, not a fourteenth part held deposits above one hundred pounds. Here, then, are nearly half a million of people, of your own class, and many of them the humblest of your class, possessing accumulations of property in money, safely invested in government securities, with interest paid to the hour, and with the facility of demanding the principal at a week's notice. The only foundation of accumulation is *security* of property; your labour is property. It results, therefore, that in any state of society in which the laws did not *equally* protect the capitalist and the labourer as free exchangers, each having the most absolute command over his property, compatible with a due regard to the rights of the other,—in such a state, where there was no real freedom, and no real security, there would be very imperfect production; the capitalist and the labourer would be equally destitute, weak, ignorant, and miserable.

Sent by a Correspondent.



TRAVELS IN NORTHERN ASIA.

IN our extracts from the book of "Travels in South Eastern Asia," published by the Kildare Society, we gave our readers a picture of a soldier of Cochin China. We have now a much more gallant looking soldier of

Circassia, taken from a publication by the same Society, called "*Travels in Northern Asia.*"



In a map of Asia, our young readers should look for the situation of Circassia.—It is represented to have been visited by Captain Blisset * and William Walsh,—

* Captain Blisset and William Walsh are only feigned names. Their accounts are taken from those of real travellers.

the same travellers whose account of some other parts of Asia was given in our last number. We extract the following passage from the "Travels in Northern Asia."

William's attention was drawn to the strange appearance of the Circassian princes. Their clothes were ragged, their necks and legs quite bare, and a few wearing, upon the feet, slippers of red leather; their heads were all shaven, and covered upon the crown with small skull caps, laced with silver; in their belts they had large pistols, and, by the side of each, hung a sabre and a knife; ball cartridges, sewed singly, were ranged in rows under their breast; the sleeves of their jackets appeared as if purposely worn into holes at the elbows, showing plates of silver or steel armour inlaid. The armour was worn next the skin. Some of them wore a sort of iron shirt, made of twisted rings, so well adapted to the form that every part of the body except the face was covered. A bow and quiver were fastened with straps above the hips, these being the peculiar weapons of the Circassians, and much dreaded by the Russians, who know that their enemies never make random shots, but are always certain of their aim before they let the arrow fly.

A COSSACK SOLDIER.

A Cossack soldier is a very different sort of person. The country of the Cossacks is in the neighbourhood of the River Don, and of the Black Sea. They are fierce, daring soldiers. They are terrific in their attack, from the length of their spears, and their own fierceness, and the strength and activity of their little horses. Many of them serve in the armies of Russia, and these are regularly dressed in uniform: others seem to wear what colours they please; but the officers

always wear red boots. This picture is taken from the same book of travels as the last.



Our book of travels gives us also a picture of the animal, called a Glutton, catching its prey. The food which this creature most delights in is the flesh of the fallow deer, which it contrives to procure for itself by a singular stratagem. "I wonder why that little animal is running up the tree?" said Captain Blisset to his companion, as they saw a glutton suddenly climb up a tree at a short distance before them: "but let us watch what he is going to do." Whilst they waited, a

fine deer came trotting close by, and the glutton immediately threw down a piece of moss which it had previously gathered, and carried in its mouth. This being a kind of food that the deer is particularly fond of, the poor animal stopped to eat it, whilst its enemy darted down on its back, and, fixing itself between the horns, in a savage manner, tore out its eyes, which put the deer to such pain, that, either to free itself from the glutton, or to give relief to its pain, it struck its head violently against the tree until it fell down dead. The other then proceeded to divide the flesh into pieces, and to bury it in the ground, to serve as a future store of provision.



REMARKS ON DRESS.

MR. EDITOR,

I OFTEN see in your useful pages some hints upon *good management* as regards the *diet* of the poor: I now venture to make a few remarks to my cottage friends on the subject of *dress*.—It often grieves me to see what *bad management* the love of finery leads them into: often, when my business has led me into a linen-draper's shop on a market day, have I seen poor women, whose appearance certainly bespoke the want of many *useful* articles of clothing, throwing away a shilling or two in buying some fine figured ribbon, or silk handkerchief, when a neat linen or cotton one would have been more useful, lasted much longer, and cost only *half* the money. Then I have seen their children come to the Sunday school, with scarcely a tight article of clothing,—and yet with a good deal of useless, tawdry finery. These foolish extravagances, my cottage friends, do not make you or your children look more respectable—on the contrary, they make you appear ridiculous in the eyes of all sensible people. However your garments may be *patched*, or however coarse the materials of which they are made, if they be *whole* and *clean*, they prove you to be a notable person, and do you credit.

It is a good observation I once read, that it is generally a great mistake to buy things you do not want, or for which you can ill spare the money, merely because you fancy they are *cheap*: such cheap bargains often prove very dear in the end. Be very busy in *mending* your own and your husband's and children's clothes,—a stitch in time saves nine," as poor Richard says. We justly blame a man, who, instead of carrying home his wages to his family, squanders away a couple of shillings at the public-house; but, to be quite impartial, I think his wife deserving of much blame, who, to

gratify her pride and vanity, spends in *useless* finery part of the money for which her husband has toiled hard during the week. His gains should be laid out in real necessities, and in endeavouring to make his home comfortable to him. But above all, my friends, would I press upon your consideration, that these things which I have condemned as unsuitable to that station in which God has placed you—are those “pumps and vanities,” which in your baptism you solemnly vowed to renounce. “Love not the world, neither the things that are in the world : for all that is in the world, the lust of the flesh, *the lust of the eye*, and the *pride* of life—is not of the Father, but is of the world.” “Seek not the outward adorning of the body, but pray for “the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.” And especially, you that are *mothers*, beware of leading your children, by your example, to take delight in finery ; on the contrary, diligently check the first indications of vanity and love of dress in their youthful minds ; and bring them up, both by precept and example, in habits of modesty, self-denial, and frugality. Many a poor girl has been brought to shame and misery by the love of fine clothes, and of dressing above her station in life—others have been tempted by it to dishonest ways of getting money, or been led into habits of expense, which have reduced them to the lowest state of beggary.

Be wise, then, my friends, and spare yourselves the agony which many a wretched mother now feels, in seeing her daughter, who, was once her pride and delight, now reduced to ruin, or going on in a dreadful course of profligacy, who, but for her criminal neglect and bad example, might have been the stay and support of her declining years.

S. L. A.

THE FULFILMENT OF THE OLD TESTAMENT
PROPHECIES.

MR. EDITOR,

SOON after the commencement of your useful publication, you introduced some columns of well-selected texts from the Old and New Testaments, of the benefit of which I had ample testimony. In looking over a pocket edition of Bishop Beveridge's *Private Thoughts*, it struck me, that it might likewise prove a profitable exercise to some of your readers, to look out and compare the texts, which the Bishop brought together for the greater confirmation of his Christian faith. If you approve the suggestion, I shall feel satisfied that the hour I employed in transcribing the enclosed was not lost.

I am, Sir, your ardent well-wisher,

K. K.

A comparison of the Christian's Gospel, with the Jewish Law, or the histories of Christ under the Gospel, and the prophecies of the Messiah under the Law.

And first the *birth* of the Messiah.

The *Law* saith, he was to be born of the seed of Abraham, and of David.—*Gen.* xxii. 18. 2 *Sam.* vii. 12. And of the stem of Jesse, *Isa.* xi. 1. (from whence he is frequently called the son of David.) The *Gospel* saith, Jesus Christ was the “son of David, the son of Abraham.”—*Matt.* i. 1.

The *Law*, that he was to be born of a virgin.—*Isa.* vii. 14. The *Gospel*, that Mary, a virgin, brought forth Jesus.—*Matt.* i. 18.

The *Law*, that he was to be born at Bethlehem, Ephrata.—*Micah*, v. 2. The *Gospel*, that this Jesus was born there.—*Matt.* ii. 1.

The *Law* says, that he was to be brought out of

Egypt.—*Hosea* xi. 1. The *Gospel*, that Jesus was called thence.—*Matt.* ii. 19, 20.

The *Law* saith, that one should go before the Messiah, (*Mal.* iii. 1.) and should cry in the wilderness.—*Isa.* xl. 3. The *Gospel*, that John the Baptist did so go before Christ.—*Mark.* i. 2, 3, 4.

The *Law* saith that the Messiah should preach the doctrine of salvation in Galilee, where those who were walking before in darkness, should see a great light.—*Isa.* ix. 2. The *Gospel*, that Jesus did so.—*Matt.* iv. 14. The *Law* says, that in the Messiah's days the eyes of the blind should be opened, and the ears of the deaf should be unstopped, and the lame leap, and the tongue of the dumb sing.—*Isa.* xxxv. 5, 6. The *Gospel*, that it was so in the days of Jesus Christ.—*Matt.* xi. 5. But notwithstanding all these wonders and miracles, the *Law* saith, they shall hear, but not understand, and see, yet not perceive.—*Isa.* vi. 9. And the *Gospel*, that seeing they did not see, and hearing, they did not hear, neither did they understand.—*Matt.* xiii. 13.

The *Law* saith, that the Messiah should be despised and rejected of men, a man of sorrows, and acquainted with grief.—*Isa.* liii. 3. The *Gospel*, that Jesus Christ had not where to lay his head.—*Matt.* viii. 20. His soul was exceeding sorrowful, even unto death.—*Matt.* xxvi. 38; yea, he was in agony, and his sweat was, as it were, great drops of blood;—*Luke* xxii. 44. so well was "he acquainted with grief."

The *Law* saith, that he should ride into Jerusalem upon an ass, and upon a colt, the foal of an ass.—*Zech.* ix. 9. And the *Gospel*, that Jesus Christ, as he was going to Jerusalem, having found an ass, sat thereon.—*John* xii. 14.

At which time, the *Law* saith the people should cry Hosannah, blessed is he that cometh in the name of the Lord.—*Psalms* cxviii. 26. The *Gospel*, that the multitude did so to Christ.—*Matt.* xxi. 9.

(To be continued.)

FRUITS OF THE SANDY DESERTS.

(Chiefly from Travels in South-Eastern Asia.)

ON leaving Delhi, they had camels to carry water and provisions, and two elephants to ride upon, besides which their escort consisted of fifty native soldiers; and as every one, whose business led him in the same direction, was glad to avail himself of the protection which this occasion afforded, their caravan soon consisted of two hundred camels and six elephants. For the first hundred miles, the road presented nothing remarkable: they frequently met with plundering bands of the natives, but they were too strong to fear them. This distance, however, once passed, they came to sand-hills covered with bushes; but these were afterwards succeeded by naked piles of loose sand, one after another, like the waves of the sea. There were roads through them made solid by the treading of animals; but, off the road, the camels sunk into the sand above the knee; and yet it is in the midst of this parched desert, in which no traces either of water or vegetation are to be found, that the water-melon, the most juicy of fruits, is found in profusion. Indeed, it was impossible to see melons, three and four feet in circumference, growing from a stalk as slender as that of a common melon, in the dry sand of the desert, without admiring the goodness of Providence; for many a traveller, obliged to cross these plains, and having no camel to expedite his journey, would perish but for the seasonable and refreshing supply which this fruit affords him. But, like all the gifts of Providence, there must be discretion in the use. God fills the world with such things as he knows to be needful for us; but has gifted us with reason, that we may be enabled to exercise discretion. Some of the travellers ate so voraciously of these cooling fruits as to bring on a severe illness, and some of them died. After long fasting, very small portions of food should be taken at

first: after great heat and severe thirst, very small draughts should be taken. A quantity of cold liquid or cold fruit suddenly introduced into the stomach often produces most dangerous consequences. Moisten the lips and the palate well with water before you swallow it, and keep it awhile in the mouth; this will quench the thirst better than filling the stomach. A quantity of strong drink adds to the thirst; a small quantity of liquid, drank very slowly, is the right method of quenching thirst. I have myself found this to be true by experience; and it has moreover saved me three shillings a week, or nearly eight pounds a year.

ON BEING CALLED A SAINT.

THE following excellent verses have been sent us by a Worcestershire correspondent; we have long been acquainted with them. They are from the pen of the late Rev. John Marriott, the much esteemed friend of Sir Walter Scott*.

A Saint! Oh, would that I could claim
The privileged, the honoured name,
And confidently take my stand,
Though lowest, in the saintly band!

Would, though it were in scorn applied,
That term the test of truth could bide!
Like kingly salutations given
In mockery to the King of Heaven.

A Saint! and what imports the name
Thus bandied in derision's game?

"Holy and separate from sin,
To good, nay even to God akin."

Is such the meaning of a name,
From which a Christian shrinks with shame?
Yes, dazzled with the glorious sight,
He owns his crown is all too bright.

And ill might son of Adam dare
Alone such honor's weight to bear,
But fearlessly he takes the load
United to the Son of God.

* See the introductory chapter to the second Canto of *Magnesian*.

A Saint! oh give me but some sign;
Some seal to prove the title mine;
And warmer thanks thou shalt command
Than bringing kingdoms in thine hand.

Oh! for an interest in that name,
When hell shall ope' its jaws of flame,
And scorners to their doom be hurled,
While scorned saints "shall judge the world."

How shall the name of saints be prized,
Tho' now neglected and despised,
When truth shall witness to the word
That none but saints "shall see the Lord."

MARRIOTT.

SIN A DEBT.

As our Saviour has directed us (in the 12th verse of the 6th chapter of *St. Matt.*) to pray to God to forgive us our debts, it may be useful to consider attentively this scriptural comparison.

1. A sinner is debtor to God, as a servant to his master, when he has neglected his business and wasted his goods. The New Testament frequently puts the matter in this light. Our time, our health, our money, our opportunities of being useful, are all talents which our Master, Jesus Christ, has put into our hands, and we are expected to be careful and active in turning to the best account the goods committed to our trust.

2. We are in debt to our Creator and Preserver as a borrower to the lender. To God we are indebted for our life and health, our food and raiment, and every comfort which we enjoy on earth; "above all, for the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory."—For these blessings we ought to show forth our gratitude in prayer, and praise, and thanksgiving;—and, so far as we have neglected to make this return, we are involved in debt.

3. A sinner is in debt to God as a covenant breaker who is bound to perform certain things, but does not make good his agreement. The solemnity of our baptismal engagements is a subject grievously forgotten; yet in the faithful and conscientious discharge of them the life of a Christian consists.

4. The debt of a sinner is like the debt of a malefactor to the laws and government of his country.—“Now we know,” says St. Peter to the Romans, “that whatsoever things the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God.”

5. It is also like the debt of a surety on account of the principal; that is, the guilt we have contracted by partaking of other men's sins: for we have by the influence of our example, by advice or encouragement, by contributing to their temptations, or by consent and approbation, made ourselves partners with others in sin. For these several respects we are all more or less debtors to Almighty God. Hardened and thoughtless sinners are also, in many cases, like unprincipled debtors.

1. Persons of this description are frequently unconcerned about their debts; and what multitudes of precious souls are lost from want of due consideration!

2. Many debtors do not like to see their creditor, nor to settle their accounts with him. They hate to be reminded of the state of their affairs, and are afraid to examine into it. So in the words of Scripture every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. They cannot bear to have their consciences disturbed, and would rather remain in that darkness which helps to conceal from them the guilt of their conduct, veils the consequences of sin, keeps God and his will unknown to them, and thus lulls them into a state of ruinous security.

3. Debtors are often dilatory and deceitful; and, though they promise fairly, always find some evasion

to put off present payment. Their language is that of the servant in the Parable. "Have patience with me and I will pay thee all;" and, in the same manner, sinners are accustomed to defer their repentance to a more convenient season.

4. Sinners, like the persons to whom we have been comparing them, often deny their debts, or make them out less than they really are. A free and open confession to God, is, however, an indispensable part of true repentance. Men, when they cannot deny their sinfulness, naturally endeavour to lessen it; when reluctantly compelled to admit their sin they will not admit it to be great. They try to excuse, and extenuate it, and to make it appear as small as they can; but the spiritually enlightened man knows nothing of little sins; he knows that no sin is little; he feels that every sin has been committed without cause against a good and gracious God, and is a proof of the deep depravity of the heart, and of its enmity to holiness.

However unwelcome, or unthought of, his approach may be, death will shortly arrest the sinner. The authority of this officer is not to be disputed nor his power resisted; and a solemn account must be given to the creditor; for "after death cometh the judgment;" and every one of us must give account of himself to God. We have all sinned, and sin unpardoned will ruin the soul. We have all, in numberless instances, transgressed that holy law of God, of which every transgression is sin, and brings us under condemnation. Sin is a debt due to the justice of God; which, unless it be paid, will consign the sinner for ever to the prison of hell. The Lord of the unforgiving servant, who owed him ten thousand talents, was wroth, and delivered him to the tormentors till he should pay all that was due unto him. God has expressly declared that "the soul that sinneth it shall die." I will by no means clear the guilty. Take heed lest the adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison.

verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.

When thus become debtors, we must either make satisfaction, or suffer the punishment due for not making it: punishment, of course, must be our portion; for reparation, or amends, is impossible for us to make; as all that we have in our power to give, is but our strict and bounden duty. Since then we are utterly unable to pay off our debts, we must, without God's mercy, take the consequences; and, therefore, our Saviour has directed us daily to pray to God, that, of his mercy, he would "forgive us our debts." As to paying them ourselves, it is entirely out of our power; one thing only, then, can suit our case,—a free and full forgiveness;—that very blessing which the gospel brings to us through Jesus Christ. "Through his name, whosoever believeth in him shall obtain remission of sins." That forgiveness of which we stood in need, and by which alone we can be saved, is now vouchsafed to us through Him, in virtue of his merits and sufferings. He offers to deliver us for ever from all the pains and penalties, from all the guilt and punishment to which sin has subjected our miserable and immortal souls. In order to obtain this forgiveness, we must confess the debt with a humble and penitent heart;—we must acknowledge ourselves for ever obliged to the Lord Jesus Christ, who has given his life a ransom for many. We must be watchful against contracting fresh debts. The repenting sinner forsakes that for which he grieves. He renounces, from the heart, the service of sin, dreads it as his worst enemy, and labours, with the utmost vigilance, to resist, mortify, and subdue it. Let us also forgive those who have done us any kind of injury, if we hope to be forgiven.

The God of grace and mercy has never promised pardon to an impenitent sinner, nor have we any instance in the divine word of forgiveness of sins without repentance. The voice of mercy to guilty

man, is, "Repent, that your sins may be blotted out."
"Let the wicked forsake his way, and the unrighteous
man his thoughts, and let him turn unto the Lord,
and he will have mercy upon him, and to our God,
for he will abundantly pardon." H. S. T.

A DEATH-BED HOPE.

I WILL tell you how it was with me in my ignorance, and how it was I got the hope which comforts me now, and has comforted me under sore affliction: When I took up the Testament, I thought to myself, if it was the word of God, it must be all true, and that I was bound to believe every word it said. I soon knew it was his word; for none but he who reads the heart could speak home to it, and tell us all that is in it, and make us plain to ourselves. I read that I was a sinner, and I felt *that*; I read that I could not save myself, and I saw that too: and oh! how glad I was when I read that God loved poor sinners, and sent his Son to die for them; and desires them, sinful, and foolish, and ignorant as they have been, to go to him for salvation. I looked hard, then, to see what I must do to make myself worthy of his mercy; and twice as glad I was, when I found that I was invited only to believe on the Lord Jesus Christ, who had done all, and who only could do it. Then, without any delay, I believed on him at once; and when I felt the fear often shivering at my heart, lest I did not know what believing was, or might be deceived into a false hope, I would put my hand upon the blessed word, and say,—This is true, and what business has my foolish heart to want to make me wise against God; and then I simply brought my mind to trust, and it is this has given me peace, and the more I trust, the more peace I have. Oh! don't tell me I am mistaken; for if you take this hope from me, what can *you* give to make it up to me?

Sent by a Correspondent.

FAITH AND OBEDIENCE.

THE *Law* tells us, that if we do the things written in it, we shall be saved by it; but that every one is "cursed," who doeth not *all* things written in the *Law*. It is clear, then, that with our present corrupt nature, no one has in thought, word, and deed, kept the whole perfect *Law*. The *Gospel* says, "believe, and thou shalt be saved." This is an offer of free mercy. But it is not an offer that allows of wilful sin;—because he that believes, not only receives the *pardon*ing mercy of God for his comfort and safety, but he receives the instruction of God's word, which he delights to live by; and he receives the Holy Spirit into his heart, which leads him to the love of God, and strengthens him for the performance of his duties. He who does not desire to do God's will is not, in the scriptural sense, a "believer." A penitent believer may not be continued long enough upon earth to prove his faith by his works; but if he do live, his faith will produce its proper fruits, in his whole *life*, and conduct, and disposition. If time or opportunity be not allowed for his light to shine before men, yet God, who "searcheth the heart," knoweth them that are His; and they are heirs of all his promises, and all his blessings.

 PROPHECY OF THE RESTORATION OF EGYPT.

SIR,

THOUGH I am well aware that your publication is not designed for discussion upon the more obscure portions of Scripture; yet a few lines, partly relating to such prophecies as, by general consent, are held to have been long since fulfilled, may not be unacceptable.

You will observe, that I have touched upon the former low and obscure condition of Egypt: for which,

see Jeremiah xxv. v. 19; xliii. from v. 8 to the end, and a great proportion of chap. 46. Likewise, Ezekiel, xxix. in most places; but particularly v. 14 and 15, and nearly the whole of chap. 30 and 31. So much for the depression of Egypt. But I have also adverted to her present apparent revival, grounding my remark upon Isaiah xix., from v. 22 to the end of the chapter. To my apprehension, it seems distinctly foretold by the prophet, that in the latter days, Egypt shall again become a country of importance, as being joined with Assyria and Israel, "Whom the Lord of Hosts shall bless," saying, "Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance,"

You may, possibly, object to the mention of "The Euphrates" at the conclusion of the following lines; though I believe it is well understood at the present day, that if all commentators can be said to agree upon any point in the book of "Revelations," whatever, they agree in the notion, that "The River Euphrates" signifies the Ottoman* Empire.

I am Sir, your sincere well-wisher,

OWEN OTTOWAY.

Folkstone, August, 1832.

ON THE DECLINE OF VARIOUS NATIONS PRONOUNCED IN SCRIPTURE.

Where moulders Nineveh, of proudest birth?

Where Babel? Bosra?—sunk in hopeless gloom.

The Seers of Israel had declared their doom;

And they are lost, and faded from the earth.

But still, mysterious is the Lord's decree:

You prostrate power hath promise of new worth,

Whose rising dawn, perchance, e'en now we see.

Of Egypt, erst denounced as fallen, and base,

The withered branches seem once more to bud!

And lo! The church keeps watch! Prophetic grace,

* Turkish.

(In strains, of late, less thinly understood,
 Hath fixed a bound to Anti-Christian rule.
 Judgments impend; and great Euphrates' flood
 Is dwindled to a stagnant, sickly pool.

O. O.

ANSWERS TO THE SCRIPTURAL QUESTIONS IN OUR LAST NUMBER, (page 406.)

14. The 53d chapter of Isaiah is a continued prophetic description of Christ. It begins with showing the unbelief of men, when Christ should come. "Who hath believed our report?" It describes Him, as "despised and rejected of men;" "as bearing our griefs, and carrying our sorrows;" as "wounded for our transgressions," and "bruised for our iniquities;" as "oppressed and afflicted, yet he opened not his mouth,"—"brought as a lamb to the slaughter;" as "making his soul a sacrifice for sin;" as "dying with the wicked, but buried in a rich man's sepulchre;" as "seeing his seed, the generation of the faithful, who should come after Him;" as "rejoicing in this reward of his sufferings," this "travail of his soul;" as justifying those who should have knowledge of Him;" and as "bearing their iniquities;" as "numbered with the transgressors," and making intercession for them.

15. The four principal prophets are, Isaiah, Jeremiah, Ezekiel, and Daniel.

16. The other twelve prophets are called the minor prophets.

17. Malachi was the last of the prophets; and he lived about four hundred years before the coming of Christ.

18. Yes; Malachi, the last of the prophets, did foretell the coming of Christ; and he spoke of a messenger who should prepare the way. The mes-

Continuation of Questions from Scripture. 467

senger* was John the Baptist, who prepared the way for Christ, the Messiah. Malachi says, "Behold, I send my messenger, and he shall prepare the way before me, and the Lord; whom ye seek, shall suddenly come to his temple," &c. chap. v. 1.

19. The whole of the sacred writings are inspired. The minor prophets are of equal authority with the major prophets. They are called *minor* prophets, not because their writings are of less importance and authority than those of the other prophets, but because they did not write so much.

20. The Apocrypha is not a sacred and inspired writing; and is, therefore, not of equal authority with the rest of the Scriptures. The church, as our sixth article declares, doth not apply the books of the Apocrypha to "establish any doctrine."

CONTINUATION OF QUESTIONS FROM SCRIPTURE

(From page 406.)

Quest. 21. What is the distinction between the house of Judah and the house of Israel?

22. When, and on what occasion, was this distinction first made?

23. Which did Nebuchadnezzar subdue, Judah or Israel?

24. Which did Salmanezar subdue?"

25. How long were the Jews in captivity in Babylon?

26. In what year did the Babylonian captivity begin, and in what year did it end?

27. Who gave the Jews liberty to return to their own land?

* In our last Number, the question, "who was that *Messiah*?" should have been printed, "who was that *Messenger*?"

(To be continued.)

X 6

THOUGHTS FOR OCTOBER.

THE year wears fast away; two more months, and farewell to 1832. A year of various changes,—as what year, what month, what day even is without them? Pestilence has made its awful ravages amongst us.—Have we then taken home the lesson? Have we received the chastisement as it was meant? In mercy, the destroying angel has gone forth.—Yes, in *mercy*, if we will lay the instruction to heart, which his arrows are intended to teach, and, seeing the shortness and uncertainty of all earthly things, repent, whilst it is yet time. We hear much, we have heard a great deal about, Reform—Parliamentary Reform. I am no politician—I do not understand politics, but I *do* know that they are very dangerous things for those to meddle with who do *not* understand them—I will, therefore, have nothing to do with them: nevertheless, “Reform” is a good word, and means a good thing; with it I will not quarrel. And *what* does Reform mean? to change from worse to better—be it so: let me try to amend my faults, to change *my* way of life from worse to better, and then certainly there will be one reformed. Rich and poor, high and low, we all need reformation: assuredly we do—are we not all born in sin, and the children of wrath? How then can we, unless a great change takes place, be fit for Heaven, where abide the spirits of just men made perfect? And this change will be made, if we seek it in earnest, praying for aid through our merciful Redeemer, who has indeed made intercession for us, and will not desert the sincere penitent. We must not delude ourselves by the idea that we require no reformation, because we fancy that we do no harm. No harm! Who shall shelter himself under this negative armour! No harm! Who is there that has done no harm? We must do good,—the *not* doing it, is harm. How should we exist, if God only refrained from doing harm to us? Bounti-

fully does he shower down good upon us; blessings in every way, and shall not we try to imitate him? Poverty is no reason against this; we can all help one another. Remember the reward promised to the cup of cold water, and never let us say we can do no good. Kindness, neighbourly sympathy, all can bestow.—We can forgive too; and we *must* do it, or how shall we stand before the judgment seat of him, who when he was reviled, reviled not again? Solomon says, “it is harder to rule the spirit, than to take a city:”—the wisest of men is high authority; and the truth of what he says comes home to many a heart,—to all who have to contend with the evil passions of this world. It is difficult, it is hard, to rule the spirit, but it is not impossible, we are not left without help, nor is the victory without its reward. “Blessed are the meek, they shall inherit the earth.” Oh then, that we would all try to effect this sort of reform in our own hearts—our hardened obstinate hearts! The days draw nigh, when all earthly things must pass away. To all, the hour of death must come. What sort of reform will then signify most? What is the whole world, in comparison of our souls? In heaven or hell, they must live for ever, when this earth shall have long passed away, and all its cares are forgotten, are as if they had never been. Let us then take the better part, and seek for a complete reform in our own hearts. F.

DIALOGUE BETWEEN TOM SKITTLE, AND SAMUEL BRIGHT, TWO LABOURING MEN.

Tom. Why what a shame it is that that gentleman should go rolling along the road, with his carriage and four, and his footman and his out-riders, and I don't know what, whilst you and I are obliged to walk all day on our legs, and work from morning till night for our living.

Sam. Why, Tom, I hope you don't let your mind be plagued with such a matter as that.—But who was the gentleman? I think it was Sir Peter at the Hall, wasn't it?

T. Yes. And I can't bear to see him with all his riches, when I remember that his grandfather was almost as poor a man as myself: the old man worked in the same shop with my own grandfather,—and he somehow scraped some money together, and then got a shop of his own; and then he got money and saved it,—and then he made some good bargains, and spent little or nothing; and so he left his son a good deal of property, and this son was a clever young fellow, and as he had money, he set up in a great business; and then he invented something clever, and was always a careful considering sort of man,—so he bought estates and got very rich, and when he died he left his son a great deal of money; and this is the gentleman who was soon made Sir Peter, and drives about the road in all this fine style: why, what with drivers, and footmen, and out-riders and all, there's no less than five horses and five men to move about this one Sir Peter. And isn't that a great shame?

S. Why, now, I think it's a very good thing that there is a Sir Peter to drive about?

T. Why, how's that?

S. Why, don't you know that there are always two sides of every subject? and foolish people can only see one side. By looking at any question on one side, you may have your mind filled with all sort of disturbance and discontent, and see nothing but cause for grumbling and vexation. By looking on the other side, you may see great reason to be very contented, and cheerful, and thankful.

T. I see nothing for a poor man to be thankful for, in looking at Sir Peter and all his people and his horses, rattling along the road as he does.

S. Well, now, I see a great deal to be thankful for in all this.

T. Why, how is that? What need has he of five horses and five men to move him; and besides, I dare say, many more people at home to keep his house going and get a fine dinner for him and his guests as soon as he gets home?

S. Why, we have good reason to be thankful that so many people *are* kept in employ: I look upon all these attendants and servants as living well and comfortably, and having plenty of all they need want; and Sir Peter is the man that pays for all. *They* receive, and *he* is the payer. He must buy his horses too,—and they must be fed: so that the man who sells horses, and corn and hay is benefited; and the butcher, and the baker, and the fishmonger, and the tailor, and the shoemaker, and numbers of other tradesmen are benefited: the coachmen, the grooms, and the stable-boys are benefited,—and so are all his servants:—the butler, the housekeeper, the footmen, the cook, the housemaids, and I don't know how many people are kept by this one gentleman; and *his* business is to *pay them all*: so I consider that *they* have the spending of his estate more than *he* has. I believe, if any thing should happen, to take away Sir Peter's estate from him, that this would cause a very great deal of distress to numbers of people who now live under him, and are fed, and clothed, and housed, by means of the services which they do for him, and the trade which he puts in motion.

T. Why all this is true enough: but why should he have so much more than any body else in the parish? why should almost all the land here belong to him?

S. Why, because he bought it, and paid for it. His money was fairly earned by his father and his grandfather,—and he has the right of spending it. If there was no security for property, nobody would try to earn any thing; and there would be no living in a country where there was no security for a man's earnings: the same security which protects Sir Peter's property, protects our earnings, so that, if we lay by a little, or

much; it is secure to ourselves, and our children, and nobody can take it from us. Besides, Sir Peter spends his property amongst us, and we are all the better for it.

T. Well, I wish his great landed property were divided amongst all the parish, share and share alike. That's what I call fair.

S. Now that's what I call very unfair, and no better than a robbery. Besides, such a plan would ruin us all at once.

T. How can that be?

S. Why, how much rent do you suppose Sir Peter gets?

T. Why, they say as much as six thousand pounds a year.

S. And how many people do you suppose there are in this parish?

T. They say about two thousand.

S. Well, and how much would it make a-piece, if we all divided the lands you talk of?

T. Nay, I don't know. I am no scholar. I never could calculate in my life.

S. I thought not. But it takes no great matter of scholarship to see that six thousand pounds a year divided among two thousand people, would make three pounds a year a-piece,—and this is about one shilling and a penny a week.

T. Well, to be sure, this would be worse for us all. We can do a good deal better than that now, by working for our masters.

S. Yes, and if all things were divided so, we should have no masters to pay us,—and we could pay nobody for working for us.

T. But if we had the land, we could get something from it to maintain ourselves: we should grow our own corn.

S. Depend upon it, we should make nothing of it in that way. Land cannot be worked without capital: and we should have no capital, no money in hand to go to work with,—neither should we have money to

buy clothes, or shoes, or any thing else. This would be downright ruin to every body.

T. But somebody would get a good deal of the land in time, into his own hands, and then he would employ hands.

S. Yes: a steady, industrious man would soon get land into his own hands, if there was a security that he might keep it; and then we should come, by degrees, to the same state again as we are now.

T. Well, if this be the case, we had better be contented, and remain as we are; besides, I expect a little property myself some day: my uncle Morton got a good deal together by his industry: and he says, if I am steady, he will leave it to me.

S. Yes, but I think we must take your uncle's land from him; I don't see why he should have it.

T. Why not? He got it honestly.

S. Yes,—but, if you are for taking away what people have got, we have as much right to take your uncle's property, as to take Sir Peter's. Besides, you have got a little homestead of your own, a nice orchard, and a snug cottage that your father left you. Your two idle neighbours, Jack Snarl, and Will Snap, would like to have your house and orchard vastly.

T. Yes, but I'm not going to let them take what belongs to me.

S. Then why should you wish to have what belongs to another?

T. But some have too much.

S. What does that signify to you or to me? The same protection which the law gives to our little, must be given to those who have much. There would be no living in a country where there was not security of property. Every great estate has been made at first by means of this security: nobody would try to get property if they did not believe it to be safe; and thus capital is saved; and thus works are encouraged, and thus numbers of persons are maintained. Every little we can get together goes towards making a capi-

tal ; it is property ; and it is secured to us ; and, instead of grumbling at a state of things that gives this protection to property, small or great, we ought to be very thankful for it.

T. But many rich people live in great extravagance, and squander away their money in idle vanity,—and are very proud and haughty.

S. Now I think that rich people are often very liberal, and kind and charitable : but it is true that many of them indulge in idle expense and vanity and extravagance. They have great temptations ; and we ought to be thankful that we have not the same. Poor people have temptations in other ways,—to discontent and murmurings, and repinings ; and many are tempted to dishonesty and theft,—let us guard against our *own* temptations, and we shall escape many troubles ; for many of our troubles we make for ourselves, and then grumble as if they were brought on us by others. We should all be much better off than we are, if we were industrious, sober, and thoughtful. And I am sure that we should be very miserable, if we listened to all the nonsense that ignorant people are so fond of pouring into our ears, expecting to find us as ignorant and as foolish as themselves.

V.



THOMAS POPE, THE SHEPHERD OF OLD WINDSOR.

DIED, on the 14th of July, 1832, at Old Windsor, Thomas Pope, in his 97th year, who had followed the employment of a shepherd, with little exception, from an age when he received twopence per day, and discharged the trust reposed in him with great fidelity and honesty. He was an example to others in the humble station of life in which he was placed ; having brought up a large family without help from the parish, for which he only applied when his age rendered him unable to live by the fruits of his labour. His known

good character procured him many friends, who supplied every want his advanced age required. At his particular wish his crook and bell were buried with him: the crook in one hand, and the bell in the other. He was followed to the grave by his family; and his master paid the last mark of respect to so faithful a servant, with many of the villagers in the mournful train.

Salisbury Paper.

SCRAPS FROM A COMMON-PLACE BOOK.

(EDUCATION.)

No ground pays better for cultivating than that of the infant mind, both as it respects the quality and quantity of the fruit; and it as seldom occurs in the moral as in the natural world, that the reasonable expectations of a harvest are disappointed, where proper means had been employed to secure it. In a few cases it has happened that the soil has been duly prepared, the best seed has been sown, and the weeds have been carefully cleared away; and yet the labour of the husbandman has been frustrated: the refreshing rains did not fall, or the invigorating rays of the sun were not shed; or a mildew, or a blight withered the fruit; but this is the exception, not the customary order of things: the covenant still holds good, that there "shall be summer and winter, seed-time and harvest, while the earth remaineth." No man, however, expects to reap the fruits of the earth, who has neglected the proper seed-time; much less does he hope "to gather grapes of thorns, or figs of thistles." Yet such absurd expectations are not unfrequently formed in the neglect of all moral culture. The ground lies fallow; the most pernicious seeds are under its surface; the seed-time is utterly disregarded;—or, if a handful of corn be now and then scattered, no prayers bring down the dews of heaven to moisten, nor the beams of the Sun of Right

teousness to quicken, the little and defective seed that is sown; the weeds are suffered to luxuriate and choke the early blade; and yet—bitter disappointment is felt that no crops grow; and no harvest is reaped! I have often thought that if the same good sense were shown in the cultivation of the infant mind, as the husbandman discovers in the management of his farm, it would be as rare an event to see a total failure in the former as in the latter. God honours those who honour him—and every where it will be seen that “the hand of the diligent maketh rich.”—*Jerram.*

Education independent of religion, is but too liable to become education inconsistent with it.

A Sunday School is an easy, a cheap, and an unmixed good. Education, unless grounded upon religious principles, may be a curse instead of a blessing. Education with religion, is the greatest boon man can confer upon man.—*Dr. Law, Bishop of Bath and Wells.*

A proper education of the labouring classes is amongst them, as *amongst all others*, the parent of piety, of good morals, and of good manners.—*Watson.*

Ignorance is an ill steward to provide for either soul or body.—*Feltham's Resolves.*

It is by training the young in the principles of that Holy Book—the Bible—which teaches them to fear, serve, and love God; to believe in their Redeemer, and to perform all their social and relative duties that can alone enable them (under the influence of the Spirit of God) to obtain the mastery over their evil passions, and to become, as they grow up to manhood, virtuous and useful members of the community.

If education is to be widely diffused, let it be religiously conducted, and it cannot fail to produce good effects. It will make men better citizens, better neighbours, better parents, better husbands, better friends. It will teach them to be sober, diligent, patient, and content. It will give them not only clearer views of their duties, but nobler motives to fulfil them. It will not only enlighten their understandings, but purify

their hearts. This is knowledge which cannot be too widely spread; this must produce happiness to all; to those who give, to those who receive, and to those who practise it. This takes no man from his proper sphere, interferes with no useful calling, occupies none in frivolous speculations, or unnecessary pursuits, administers to no folly, creates no discontent.

Archdeacon of Derby.

May every parent who reads these *Scraps*, duly and deeply ponder them, and be led to resolve, as their most sacred duty to their offspring, to bring up their children in the nurture of the Lord; training them by gentle discipline, and leading them on by virtuous example.

G. B.

PARAPHRASE OF THE LORD'S PRAYER.

(To be used either by a person in private, or as a family prayer.)

"OUR Father, which art in heaven:"—Give us grace to draw near to thee with reverence, and to put our trust in thee, who art a Father, always able and willing to defend, and provide for thy children.

"Hallowed be thy name:"—Cause us, and all the world, to worship thee, and to serve thee acceptably, with reverence and godly fear, that we may sanctify thy great and glorious name.

"Thy kingdom come:"—May all the kingdoms of this world be delivered from the tyranny of Satan, and become the kingdoms of our Lord, and of his Christ. We beseech thee, O Lord, to perfect thy kingdom of grace in our souls, and to hasten thy kingdom of glory.

"Thy will be done in earth, as it is in heaven:"—Grant us to know thy wise and gracious will; and to be resigned and obedient to it in all things. May thy will be done by men on earth as it is by angels in

* A "paraphrase" means an explanation, where the sense is given in different words, and generally at greater length.

heaven, who delight to *know* thy will; and are always ready to *do* it.

"Give us day by day our daily bread;"—and make us content therewith. Let us not want for our bodies the meat which perisheth; nor for our souls that which endureth unto everlasting life. Daily feed our souls with the bread of life and the water of life; and help us to leave the supply of all our temporal wants to thee, who knowest what things we have need of.

"Forgive us our trespasses, as we forgive them that trespass against us:"—We pray thee, for Christ's sake, to forgive us all our sins, and to give us grace to forgive, even as we desire to be forgiven.

"Lead us not into temptation, but deliver us from evil:"—Keep us, O Lord, from temptations to sin; or support and deliver us when we are tempted. "From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation, good Lord deliver us."

"For thine is the kingdom, and the power, and the glory, for ever and ever:"—Thine is the kingdom, even an everlasting kingdom,—a kingdom which ruleth over all; and thy dominion endureth throughout all ages. Thine is the power, both to punish thine enemies, and to bless and defend thy people. And thine is the glory of creation and redemption, and of all that thy children have, of all that they do, and of all that they hope to enjoy; for of thee, and through thee, and to thee, are all things; to whom be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*—*From a little book of family prayers, called "the Tent and the Altar."*

Sent by M. D.

EXTRACTS FROM THE PUBLIC NEWSPAPERS:

TINCTURE OF ROSES.—Take the leaves of the common rose (centifoliae,) place them, without pressing them down, in a bottle, pour some good spirits of wine upon them, close the bottle, and let it stand till required for use. This tincture will

keep for years, and yield a perfume little inferior to otto of roses; a few drops of it will suffice to impregnate the atmosphere of a room with a delicious odour. Common vinegar is greatly improved by a very small quantity being added to it.—*Globe.*

THE FRAXINELLA.—It is well known that when the fraxinella is approached at night with a candle, it darts forth flashes of light. This has been usually attributed to the existence of an ethereal vapour which surrounds this plant at the time of its flowering. M. Biot has shown the fallacy of such an opinion, and has proved that the phenomenon is the result of essential and inflammable oil, contained in small vessels at the extremities of the branches, which vessels burst on the approach of any inflamed body, setting at liberty the essential oil, as that contained in orange peel is set at liberty by pressure.—*The same.*

ECONOMY.—"A slight knowledge of human nature will show," says Mr. Colquhoun, "that when a man gets on a little in the world, he is desirous of getting on a little further." Such is the growth of provident habits, that it has been said, if a journeyman lays by the first five shillings, his fortune is made. Mr. William Hall, who has bestowed great attention on the state of the labouring poor, declares, that he never knew an instance of one who had saved money coming to the parish. And he adds, moreover, "those individuals who save money are better workmen: if they do not the work better, they behave better, and are more respectable; and I would sooner have in my trade a hundred men who save money, than two hundred who would spend every shilling they get. In proportion as individuals save a little money, their morals are much better; they husband that little, and there is a superior tone given to their morals, and they behave better, for knowing they have a little stake in society." It is scarcely necessary to remark, that habits of thoughtfulness and frugality are at all times of immense importance.—*Wilderspin's Early Discipline.*

CAUTION.—Children ought to be cautioned against flying kites in the road. Lately, an inquest was held at Kensington, on the body of Mr. Charles Moore, of West Kensington Terrace—The deceased was returning, in company with his son, in his chaise, from Pimlico, when the horse was frightened in Earl's court, by a boy flying a kite in the road, and he started off at terrific speed. Mr. Moore, jun. jumped out without injury, but the deceased, in attempting the same act, pitched violently on his head. He died in 24 hours, in great pain. **Verdict—Accidental Death.**

EARLY RISERS.—Among eminent early risers might have been mentioned Frederick the Great, King of Prussia, who

having found himself otherwise incapable of overcoming his natural repugnance to get out of bed, ordered one of his domestics to rouse him every morning at four o'clock, and to apply a wet towel to his face, if necessary, to enforce his getting up, on pain, in case of neglecting this duty, of being condemned to serve as a private soldier for life! This expedient succeeded; and the practice of rising early acquired the force of a habit to which the extraordinary exploits of this most eminent person may in a great measure be attributed.—*Medical Gazette.*

NINE RULES TO BE OBSERVED IN PRACTICAL LIFE.—The following rules were given by the late Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, in 1825 :—

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We repent of having eaten too much, oftener than too little.
7. Nothing is troublesome that we do willingly.
8. Take things always by their smooth handle.
9. When angry, count ten before you speak,—if very angry, a hundred.—*Penny Magazine.*

CANARY BIRDS.—In Germany and the Tyrol, from whence the rest of Europe is principally supplied with Canary birds, the apparatus for breeding Canaries is both large and expensive. A capacious building is erected for them, with a square space at each end, and holes communicating with these spaces. In these outlets are planted such trees as the birds prefer. The bottom is strewn with sand, on which are cast rapeseed, chickweed, and such other food as they like. Throughout the inner compartment, which is kept dark, are placed bowers for the birds to build in, care being taken that the breeding birds are guarded from the intrusion of the rest. Four Tyrolese usually take over to England about sixteen hundred of these birds; and though they carry them on their backs nearly a thousand miles, and pay 20*l.* for them originally, they can sell them at 5*s.* each.—*Mirror.*

TO CORRESPONDENTS.

WE have received the communications of H. L. S.; O. O.; C. T. C.; H. S. T.; E.; S. W.; F.; M. G. N.; M. Y.; A Constant Reader; H. S. T. Several anonymous Correspondents. A packet of Newspaper Extracts.

We are very sorry that the Thoughts for September did not arrive till our last number was printed.

THE

Cottager's Monthly Visitor.

NOVEMBER, 1832.

ON THE EPISTLE FOR THE FIFTH SUNDAY AFTER EASTER.

James i. 22.—“Be ye doers of the word, and not hearers only, deceiving your own selves.”

How mournful is the thought that this precept should be found so necessary to our fallen nature, that there is scarcely any one more frequently repeated throughout the Scriptures both of the Old and New Testament! Long before the coming of Christ, the prophet bitterly reproached his brethren, in the name of their God, saying, “This people draw near me with their mouth, and with their lips do they honour me, but they have removed their heart far from me;” and again, in later times, the Lord, by his prophet Ezekiel, thus lamented their hollow services and mock homage :—“The children of thy people sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they show much love, but their heart goeth after their covetousness,” &c.—*Ezekiel xxxiii. 31, 32.*

Our blessed Lord often made use of these very Scriptures when reproofing the Pharisees for their empty profession of holiness; and, in his parable of the sower, he compared the case of the “forgetful hearer” to seed sown upon stony ground, and amongst thorns, where it bringeth forth no fruit.

NO. 11.—VOL. XII.

Y

We need not go further than our own hearts to prove the necessity of strict watchfulness, lest we should be found transgressing this plain and important command. How many of us, after having been much moved by an awakening discourse, have, at the moment, resolved to amend our lives, and to forsake sin; and yet, when time has worn out the impression thus made, we have again returned to our former evil courses, as if we had never had our eyes opened to their dangerous consequences.

Such being the unhappy propensity of our nature what must we do to guard against it? The Apostle furnishes an answer to this important question:—We must look into the “perfect law of liberty”—the holy law of God, whose “service is perfect freedom:”—we must not merely *hear* it, but *meditate* upon it; look narrowly into it, and observe how far our daily lives and conversation are conformable to its requirements, whether we are really striving to *keep* and *do* the whole law of God. An occasional hearing of it without any purpose to live according to its dictates, will be of no more avail towards the improvement of our souls, than a hasty glance in a mirror will suffice to show all the blemishes and defects in our natural face, or assist us to remove them.

But further,—Having looked into the law of our God, to *learn* our duty, we must *continue* therein, doing the work of the Lord diligently and faithfully.—And how great is the encouragement to this perseverance! Even the blessing of the Lord upon the deeds done for his service and glory!

Again,—The true servant of God, the “doer of the work,” will not only watch his *actions*, but his *words* also, lest angry and unkind speeches, or harsh language should disgrace those lips out of which nothing but the accents of Christian love and meekness should ever proceed.—“If any man, among you seem to be religious, and bridleth not his tongue, this man’s religion is vain”

Finally, Would we know what God requireth of us, and wherein true religion consisteth, let us hear and store up in our minds the Apostle's short but comprehensive instruction, "Pure religion, and undefiled before God and the Father is this,—To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

O Lord, from whom all good things do come, grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ.

L. S. R.



DUTY OF APPLYING TO THE PROMISES OF GOD.

MY COTTAGE FRIENDS,

I ADDRESSED you, some time past, on the goodness of God in protecting the creatures he has formed, and in providing for their comfort and convenience. My present object shall be to endeavour to point out the duty of applying to the gracious *promises* of God for comfort and support in the time of trouble.

I will insert a few observations from the writings of pious and learned men, on the nature of a true and practical faith or belief, and endeavour to illustrate it by a familiar example.

Sir Matthew Hale, a learned and pious judge, says, "the faith which overcomes the world (and its sorrows and trials) is a deep, real, sound persuasion *of*, and assent *to*, those great truths revealed in the Scriptures of God, upon the account that they are truly the word and will of the eternal God." Another writer tells us, "the Scripture abounds with *exhortations* to trust in God, with *promises* to those who *do* trust in him, with *examples* of God's care and protection of those who make him their only hope and trust." And a truly

benevolent and excellent living prelate * says, “ a confessing mouth, and a believing heart, are very different things; we ‘ confess with the mouth,’ when we say, ‘ Lord, Lord !’ we ‘ believe from the heart,’ when we live in habitual obedience to him whom we believe.”

Suppose you were travelling in a strange country, and, amongst other difficulties and dangers, you were obliged to cross a deep and rapid river. If, on the bank, you saw a board directing you how you might ford it with safety, and assuring you, that, if you attended to these directions, you would not only escape the dangers of the passage, but obtain rest and refreshment on the other side; suppose you knew, for a certainty, that, of all the travellers who had passed the river, those only had crossed with safety who had attended to the directions published by the lord of the country, and that by so doing they had been admitted, through his favour, into the rest and refreshment purchased for them by his only son, would you not try to recollect and apply to the directions of the board while you were struggling with the stream; and if your feet slipped, would you not strive to recover your footing, and hope to reach the shore? Such, my good friends, is the journey of life and its troubles: we must all travel the journey; we must all expect the troubles; but the Bible is the directing-board on the bank of the river! If we *believe* that its contents will direct and support us on our journey, and if we *apply* to its divine precepts in all our difficulties and distresses, we shall find *present comfort* and *eternal life*!

Now, my good friends, let me ask you; do you not *truly believe* that the Bible is the word of God? that all contained in this sacred book is *true*, and that its divine commands and gracious promises will continue unto the world's end? This belief in holy writ is “ the confessing mouth;” now, let us inquire after the “ believing heart!” When the troubles of life, poverty,

- * Dr. Burgess, Bishop of Salisbury.

sickness, loss of friends, &c. assail us, do we apply to ourselves those assurances of God's providence which we read whenever we open our Bibles? Such as the following:—

“Many are the afflictions of the righteous, but the Lord delivereth him out of them all.”

“They that sow in tears shall reap in joy.”

“The Lord will be a refuge for the oppressed, a refuge in time of trouble.”

“Cast thy burden upon the Lord, and he will sustain thee,” &c. &c. &c.

Nor are its consolations confined to *precept: examples* of support, derived from trust in the providence of God, are every where to be found in Scripture history. I shall confine myself to that of David, who, in the various trials of adversity and prosperity that attended his long and eventful life, trusted in God, and found comfort in his gracious promises. Thus, when about to encounter the mighty Philistine, David said, “The Lord will deliver me out of the hand of this Philistine.”

When promoted to “be a captain over a thousand, he behaved himself wisely in all his ways, and the Lord was with him.”

When in deep distress, and in danger of being stoned by the people, “David encouraged himself in the Lord his God.”

And, when God assisted him to recover all that the Amalekites had carried away, he exclaimed, “the Lord has preserved us, and delivered the company that came against us into our hand.”

When forbidden by God to build him a house, he expressed his humility—“Who am I, O Lord God? and what is my house that thou hast brought me hitherto?”

And when he encouraged Solomon his son to build the temple, he “assembled all the princes of Israel, the mighty men, and the valiant men, unto Jerusalem.” “Then David the king stood on his feet,” and, ac-

knowledging the mercies of God, exhorted them to "keep and seek for all the commandments of the Lord their God:"—"and thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever."

David having unhappily fallen into great sin, exclaimed, "I have sinned against the Lord:" and, on this occasion, he composed the 51st Psalm, which shows his deep contrition and sincere repentance, and which God, in confirmation of his gracious promise, "if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart away from him," was pleased to accept, though he was severely punished both in this instance, and for his presumption in numbering the people; when "David's heart smote him that he had numbered the people, and he said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly. And David said, let us fall into the hand of the Lord, for his mercies are great, and not into the hand of man."

Lastly, when David appointed his son Solomon to reign in his stead, he said, "Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it. Then the people offered willingly unto the Lord: and David the king also rejoiced with great joy, and blessed the Lord before all the congregation: and he died in a good old age, full of days, riches, and honour."

Having thus shown you, in holy David, an example of the "confessing mouth and the believing heart," it only remains to exhort you to endeavour to follow his footsteps, and by constant application to God, and confidence in his almighty power and mercy, to obtain his

blessing. No form of devotional exercise can be equal to those divine effusions, called the Psalms, most of which were composed by David, and of which portion of holy writ I will apply the opinion of a learned and pious man.

“ The Psalms contain the substance of the Bible, adapted to the purposes of devotion : the life of David describes the occasion on which they were composed, and they convey to others the comfort they afforded to the Psalmist, by whom they were indited, under the influence of the Holy Spirit, to whom all hearts are open, and all events foreknown.” E.

The Close of Sarum, Aug. 22, 1832.

EXTRACT FROM DODDRIDGE.

MR. EDITOR,

THE beautiful prayer of that good Bishop Wilson, of Sodor and Man, inserted in your *Cottager's Visitor* for September, seems so very applicable to these times, when the chastening of Almighty God is so very awfully abroad in this and many other lands, that your readers have, I would fain hope, made it their own supplication for mercy ; and as a further help, I send you an extract, from which I take great comfort ; and very truly shall I rejoice if it may lead any fellow-sinners to try and examine themselves ;—to feel their sin ; heartily to repent of it, and earnestly to seek that, which alone can cure it,—the grace of God ; by which alone their faith can be established in Him whose body was broken, and whose blood was shed, to obtain the pardon of all who truly turn to him.

I remain, Mr. Editor, a faithful friend to your very useful little work, and an old Correspondent,

E. M.

A SERIOUS VIEW OF DEATH, PROPER TO BE TAKEN
AS WE LIE DOWN ON OUR BEDS.

*(Taken principally from DODDRIDGE'S Rise and Progress of
Religion in the Soul.)*

O my soul, look forward a little with seriousness and attention, and learn wisdom by the "consideration of thy latter end *."—Another of the days of this short life is now numbered and finished: and, as I have put off my clothes and laid myself upon my bed for the rest of the night, so will the day of my life quickly come to an end, so must my body itself be put off, and laid in a bed of dust. There let it rest, for it will be no more regarded by me, than the clothes which I have now laid aside. I have another, and far, very far more important concern to attend to. Think, oh my soul, when death comes, thou art to enter into the eternal world, and be fixed either in heaven or hell. All the schemes and cares, the hopes and fears, the pleasures and sorrows of life, will then be at an end, and thine everlasting doom will open upon thee! And oh, how soon may it open! Perhaps before the returning sun brings on the light of another day. To-morrow's sun may not give light to my eyes, but only shine around my senseless corpse, which may then lie in the place of this now living body.

Oh, my soul, answer as in the sight of God:—Art thou ready? Is there no sin unforsaken, unrepented of, to fill me with anguish in my departing moments, and to make me tremble on the brink of this awful eternity?—Dread to remain under the guilt of such sin; and, this moment, make thy earnest supplication to the mercy of God, and the blood of the Redeemer, for pardon and deliverance. But, if the great account be already settled; if thou hast deeply repented of thy many offences; if, by a true faith, thou hast committed

* Deut. xxxii. 29.

thyself to the intercession of the blessed Jesus, and hast not forsaken thy covenant with Him, by returning to the practice of sin; then start not at the thought of the grave; rather bring thyself to think on it; and be assured that it is not in the power of death to hurt a soul devoted to God, and redeemed by the atonement made on the cross for sin, even for thy sin.—Death may take from me my worldly comforts, it may break all my schemes of enjoyment and usefulness on earth; but, oh my soul! diviner, higher enjoyments, and far nobler services, await thee beyond the grave. For ever blessed be the name of God, and the love of Jesus, for these quieting, encouraging, joyful views! I will now lay me down in peace, and sleep, free from fear of what shall be the issue of this night; whether life or death may be appointed for me. Father, into thine hand I commit my spirit, for Thou hast redeemed me, O God of Truth; and therefore I desire entirely to resign myself to Thy will, and say, let me awake in this world or in another, as thou seest to be best for me.

Sent by E. M.



THE FIRST GRIEF.

It was her first grief!—and to those who can understand the depth of a mother's feelings, nearly the bitterest that the heart can know. Lucy Arnott, the gay and laughing mother of two lovely girls,—herself almost a girl in looks, and alas! a child in religious hope and experience, had, by one of those rapid diseases which seem to deride human skill, lost in one week both these treasures. I had heard from a neighbour of this sad event, and though duty bade me hasten to the house of mourning, I went there with pain and reluctance, for I knew how inconsolable must be the sorrow of those who have not sought religion as “a guide,” before they needed it as a “comforter.” I crossed the stile that separates the garden from the lane, and opened the

cottage door as softly as I could; for there is a feeling of respect which affliction excites in the mind, which prevents us from rudely intruding on it. What a scene of sorrow met my eye! it seems still before me, though years have passed away since! The mother,—her face pale with weeping, and her hair and dress in disorder, was sobbing and wringing her hands, in that agony of grief, which refuses to be comforted;—the father was sitting over against her, leaning his head on his hand, with such a look of angry and rebellious grief, as really shocked me; the aged grandfather, from his station in the chimney corner, was gazing on the scene around with a look of stupid wonder:—he seemed to have outlived his faculties, and his fixed, yet vacant gaze, seemed to show that joy and sorrow had alike taken leave of him for ever in this world;—the poor dog who lay at his feet, seemed to have a greater measure of feeling than his master, and looked piteously around him; as I have sometimes noticed in those sagacious animals. As I opened the door, the wretched mother started from her seat, and sobbing out, “My child, my child!” would have hastily left the room. I drew her back, and taking her hand in mine, I tried to show my sympathy in her sorrows, and listened, without trying to check her, while she poured forth the sad story of her loss. At length, however, she seemed wearied by the violence of her own emotions, and willing to listen to any attempts at consolation I could offer; but, as I have said before, the task is difficult indeed, when the mourners have lived hitherto without God in the world. Oh! would we but (as it is beautifully observed in one of Dr. Arnold’s sermons,) “would we but present to our Maker the offering of a free and happy spirit;” would we but serve Him as our master, and seek Him as our *friend*, before we need Him as our “Comforter,” we should divest our trials of their sharpest sting,—remorse: and the language of our hearts would no longer be, “Art Thou come to call my sins to remembrance, and to slay my son?” but it would be

“the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” The Bible is indeed full of comfort, and of precious promises; but it is a dangerous presumption in those who have neglected its threats and its warnings to take to themselves its consolations. I did not therefore speak to Mrs. Arnott as I should have done to one who had been leading a religious life, but I rather endeavoured to explain to her, that this severe affliction was in fact sent on an errand of mercy, to win her from the love of the creature to the love of the Creator. I will not repeat all that passed between us;—suffice it to say, that I left her with the pleasing hope that this trial would not be sent in vain,—for her heart, softened by sorrow, seemed at length to be touched by a sense of its past sins, and though her tears still flowed, they flowed not now merely for the loss of her children, but from a newly-awakened sense of her sinfulness and ingratitude. The husband, too, raised his head from his hand, and though he spoke not, he seemed to listen to what I said.—My two next visits were still more satisfactory; I found Mrs. Arnott each time alone, for her husband had gone out to his usual work:—the occupations of the poor leave them no time to give way to sorrow; and perhaps it is well that it is so; for honest labour, “as unto the Lord, and not unto men,” brings with it its own consolation. I found Lucy looking ill indeed, and wretched, but seeming careless of the sickness of the body, and at length awakened to that fatal sickness of the soul under which she had so long laboured;—her past life, in which at the time she had seen no harm, which she had thought quite free from sin, now appeared to her, not indeed in its true colours (“for the knowledge of sin is often gradual,”) but in a very different point of view from that in which she had once seen it;—the fleeting and transitory nature of the present life too, seemed to open upon her, and the vast importance of that which comes after it. “But the light which first breaks in upon a soul that has been hitherto in spiritual darkness,

is at first most painful ;” and so Lucy found it :—“ it is as if we had been walking at midnight in fancied security on the edge of a precipice ; till the rising sun changes our carelessness into horror, by showing to us our real danger.” “ Oh ! could I but find comfort,” she would often exclaim, as remorse and sorrow filled her heart. “ You will, Lucy,” I replied, “ if you seek it in the proper way, and by the proper means, of a thorough change of heart and life, through the grace of God’s Holy Spirit, which is never withheld from those who seek it earnestly ;—you will then feel that God is a God of love,—now you know Him but as a God of terror ;—but the work of grace may be gradual,—you must be content to tread the thorny paths of religion, before you can hope to gather the flowers which yet, as you advance, you will find thickly scattered around you ;—meanwhile pray and strive, that He who has begun a good work in you, may continue and perfect it.”

Days passed on ; during each of which I spent an hour with Lucy. She had always her Bible before her, which now seemed her delight ; and she told me with gratitude that she had got her husband to join with her in prayer, morning and evening.

I was returning one Sunday evening from a walk which I had been taking, to enjoy the beauties of that delightful season when spring is just blending into summer ;—a thousand sweet sights and sounds had kept me out later than usual, till the village clock struck nine as I entered the little church-yard which divided me from my home. It was almost dusk ; yet, as I walked on, the outline of a female figure caught my eye, seated beside a new-made grave. I doubted whether I should advance ; when, as I lingered, a faint sob broke on my ear, and the words, “ My child, my child !” caught my attention.

It was Lucy’s voice ;—the fond idolatry of sorrow had led her to the grave where her children had been buried, and she was strewing them with flowers which she had gathered from the fields. I came up to her,

and taking her hand, urged her to return home with me. She did not speak,—she could not;—but she pressed her hand to her heart, as if to show that there was a void *there* which nothing could fill up.

It ill becomes us hastily to censure the indulgence of a sorrow, which He who sends it deigns to look on with compassion:—I strove, therefore, rather to turn her feelings into another channel, and to prove to her that she had still an object of supreme affection ever present with her,—even Christ the Lord; and that He who had taken from her her heart's treasures, had only done so, that He might fill the vacant place with His own image.

A week passed away, during which I was not able to see Lucy; but the excellent Minister of our parish went to her, and from him I knew that she received better council than I could have given her.

When I next called, she was out; she had taken her work and had gone to sit with a neighbour opposite, but came over as soon as she saw me. She looked better and more cheerful, and began directly speaking of the kindness of her neighbours, and how they had tried to help and to cheer her. She repeated, too, the advice and instruction which our good Clergyman had given her, and expressed again and again her earnest desire to lead a new and holy life. On several other visits that I made to her, I always found her sitting with one of her neighbours (people who had, alas! little care for religion) at her needle-work. There was no harm certainly in sitting with a neighbour; yet it might lead to harm if it took up her thoughts and attention, and lead them to this world instead of to a better. I thought it therefore right to caution her. “You must not think, Lucy,” I said, “that I am insensible to the kind endeavours of your friends to comfort you, if I warn you against a mistaken kindness which our friends sometimes show us when they strive to drive away our sorrows by gossip and the idle tales of the world:—hopeless grief is not indeed to be indulged, but the re-

ligious thoughts to which, through God's blessing, such grief may give rise, are. Remember, 'that in the multitude of words there lacketh not sin,' and commune with your own heart rather than with your neighbours."

I saw that Lucy received my advice coldly, but I trusted that this arose from a momentary feeling of anger, which would soon go off; but it was with real pain that I found, day after day, when I either called on her or passed her door, she was always sitting with one of her neighbours; and the "says he" and "says she," that I could not avoid hearing as I passed, told me plainly, that idle gossip was their theme. I saw this with concern indeed; for I now began to fear that she would realize that awful parable, St. Matthew, chapter xii. ver. 43. "When the unclean spirit is gone out of a man, &c. &c. then goeth he and taketh seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." The "unclean spirit" of carelessness and worldly-mindedness had indeed, for a time, been cast out by God's holy Spirit, blessing to this end the affliction she had suffered. "The house," that is her soul, was for a while emptied of worldly thoughts and wishes. Oh! can it be (I thought) that she will not strive to fill it with holy thoughts, and with "all the fruits of the Spirit?" Can it be, that, already weary of seeking Him, "in whose favour life is found," she will turn again to the beggarly elements of the world? If so indeed, the evil spirits that have been cast out will return with other spirits more wicked still, and her "last state will be worse than her first." I went to her and told her all this, and prayed her, as she valued her immortal soul, not to resist the Holy Spirit, lest haply he might depart from her for ever.

Time past on; summer gave place to autumn; the promise of spring was fulfilling in the harvest which was ready for the sickle;—"the flowers which had adorned the earth had made way for the fruits which

were to enrich it ;"—every thing, in short, in Nature had advanced ; but, alas ! Lucy Arnott's spiritual improvement had not kept pace with Nature, and she might have said in the words of the prophet, " the summer is past, the harvest is ended, but I am not saved." I have seen her very often :—I usually, indeed, when I called, found her sitting with one of her neighbours at work, but she always left them to come and sit with me ; and would talk, much more indeed than she used to do, about the honour I did her in sitting in her poor place ; yet I saw, or thought I saw, that it was the honour (as she chose to term it) of my visits, rather than the profit, that, through the blessing of God, they might be of to her, which she now thought of. When I talked to her about her religious state, and reminded her of the good resolutions she had made in her time of affliction, she would listen with evident impatience, and often interrupt me to tell of neighbour such an one's daughter, who was going to be married, or of the birth or death of some one in the village, till I took my leave, hopeless of fixing her attention. All this was very sad. Yet, thanks to the infinite mercy of God, He does not let us fall away from Him, without many gracious recalls. He will not (if I may use the expression) take our first refusal of his offered mercies. Unlike any earthly friend, " often grieved, and often resisted, He returns to us in mercy, and will not utterly forsake us, till He has tried in vain every means to bring us to Himself."

Lucy's pious and excellent mother came to pass a month with her, and she joined her good advice to the counsels of the Clergyman of our parish, but in vain, Lucy listened at first with remorse, and shed tears, but this feeling soon changed into indifference ; and, on her mother's departure, she seemed to shun those who were likely to give her good advice, but was ever to be seen among the idle and the gay. The spark which God's spirit had lighted in her heart was yet not quite extinguished, yet, like all other flames, if unfanned,

it will at length go out, and will leave us "in the blackness of darkness for ever;" and so it proved. On my return home, after an absence of nearly a year, I asked after Lucy. I found her, as to worldly things, much better off;—she went out daily to ironing, and got good wages;—but alas! she had indeed "gone back, and walked no more with Jesus." She was never to be seen at Church; but at fairs, and at all idle diversions, she was constantly to be met with, where the smartness of her dress and the levity of her conduct, prove the truth of what has often been said, that we cannot remain as we are, but must either grow better, or we shall surely grow worse.

I often meet Lucy, gay and laughing, and seemingly contented; but her's is that false and hollow peace "with which the devil tries to cheat those whom he has ruined:"—her thoughtless neighbours may call her happy, but those who think at all about eternity will reckon her far more miserable than when, sitting by the grave of her infants, her sobs broke upon the stillness of night, and she exclaimed in anguish, "my child! my child!"

M. Y.

A HYMN,

PROPER FOR A DAY OF PUBLIC HUMILIATION.

OH! may the Power which melts the rock,
Be felt by all assembled here,
Or else our service will but mock
That God whom we profess to fear.

How long hath he bestow'd his care
On this indulged ungrateful land!
How oft, in times of danger near,
Preserved us by his sov'reign hand!

Here peace and liberty have dwelt;
The glorious Gospel brightly shone;
And oft our mightiest foes have felt,
That God hath made our cause his own.

But, ah! both heaven and earth have heard
 Our vile requital of His love :
 We, whom like children he has rear'd,
 For all his care unthankful prove.
 See! He uplifts his chast'ning rod ;—
 Oh, where are now the faithful few,
 Who tremble for the Ark of God,
 And know what Israel ought to do ?
 Lord, hear thy people every where,
 Who meet this day to weep and pray :
 Our sinful land in mercy spare,
 And let thy wrath be turned away.

DR. DODDRIDGE.

THE PROVIDENCE AND WISDOM OF GOD IN THE FORMATION. OF THE MOLE.

(*Extracted from No. 121 of the Spectator.*)

WHAT is more obvious and ordinary than a mole? and yet what more palpable argument of Divine Providence than the mole? The members of her body are exactly fitted to her nature and manner of life: for her dwelling being under ground, where nothing is to be *seen*, she is so obscurely fitted with eyes, that naturalists can scarcely agree whether she have any sight at all. But, for amends, what she is capable of for her defence and warning of danger, she has very eminently conferred upon her; for she is exceedingly quick of *hearing*. And then her short tail, and short legs, but broad fore-feet armed with short claws! We see, by the event, to what purpose they are, she so swiftly working herself under ground, and making her way so fast in the earth, as they that behold it cannot but admire it. Her legs, therefore, are short, that she need dig no more than will serve the mere thickness of her body; and her fore-feet are broad, that she may scoop away much earth at a time; and she has little or no tail, because she courses it not on the ground, like the rat or mouse, of whose kindred she is, but lives under

the earth, and is fain to dig herself a dwelling there. And she making her way through so thick an element, which will not yield easily as the air or the water, it had been dangerous to have drawn so long a train behind her ; for her enemy might fall upon her rear, and fetch her out, before she had completed or got full possession of her works. Mr. Boyle observes, " That though the mole be not totally blind, (as it is commonly thought,) she has not sight enough to discern particular objects. Her eye is said to have but one humour in it, which is supposed to give her the idea of light, but of nothing else, and is so formed that this idea is probably painful to the animal. Whenever she comes up into broad day, she might be in danger of being taken, unless she were thus affected by a light striking upon her eye, and immediately warning her to bury herself in her proper element. More sight would be useless to her, as none at all would be fatal."

" O God how wondrous are thy works,
In wisdom hast thou made them all."

PRACTICE OF GIVING CHILDREN HALFPENCE.

To the Editor of the Cottager's Monthly Visitor.

SIR,

As you are ready to notice any subject which may tend to the improvement or welfare of your Cottage Readers, I feel desirous of your calling their attention to a practice, common among most of them who are fond of their children ; but, I believe, very few are aware of the bad consequences of it. I allude to that of parents and their friends giving their children halfpence on a Sunday morning,—to be spent too often in unripe fruit or cakes, and sweet things. As regularly as the Sabbath day arrives, do the children look for this regular allowance (as I may call it) from their parents ; and I am confident that the children of many, and

many a family dependent on parish relief, or pleading extreme poverty, and seeking aid from their richer neighbours, do find money for this Sunday luxury. If parents would but sum up the amount of the number of odd halfpence flung away in this manner in a year, they would be astonished to find how much wholesome food might have been purchased for the same sum, whereas the half-pence spent on trash is too often productive of injury to their children's health: and I believe it will be found on inquiry to be pretty correct, that there are always more children absent from schools on the score of sickness on a Monday, than on any other day in the week, in consequence of what they have been eating the day before. These habits, moreover, are not easily left off; and self-indulgence leads them afterwards to fool away a large portion of their earnings; and often teaches them, by unfair means, to pick and pilfer any thing that comes in their way. But the breaking of the Sabbath, that day appointed to be kept holy, is one also of the greatest evils of the mistaken kindness I have been alluding to, since the children frequent the shops and stalls to spend their money; and these are kept open for the purpose; the shop-keepers candidly avowing it to be the day on which they sell most of such articles: and it has often been a source of regret to me, to see nuts and cakes purchased on the way to Church, being eaten during Divine service, and the children thus brought up to an entire forgetfulness of the purposes for which Christians are required to assemble together. If parents, or the friends of children, can afford to reward their good conduct or diligence, by giving them money, without depriving them by so doing, either of food or tidy clothing, let them encourage the children to save each trifle until they have sufficient to purchase some useful article, or to subscribe with it to the penny clubs now established in most parishes, instead of wasting and abusing it as I have described. From one of your

“CONSTANT READER.”

A penny a week is four shillings and four pence a year. Many children throw away in cakes more than a penny a week; and their parents wonder that they have no money to buy them good shoes. It is difficult to point out the many serious evils that arise from the early habit of going to shops and stalls on a Sunday: it is ruin to the religious education of a child; and we sincerely hope that the above letter from our correspondent will be *read* and well *observed* by the parents of those children who are sent to Sunday Schools.—ED.

THE DANGER OF EXCUSES.

IF men can find the faintest shadow of an excuse for the neglect of religious duties, how eagerly is it seized, how confidently pleaded, and how completely are the remonstrances of conscience hushed! With what complacency and self-satisfaction do they then contemplate their spiritual condition! When young, they, foolishly calculating upon many years to come, suppose that it will be time enough hereafter to provide for the salvation of the soul. In more advanced life, they have no time, amidst their numerous engagements, to attend to so serious a business; and they put it off to a more convenient season. Then, when old age arrives, they are too lame and infirm to attend the public worship of God, or too deaf to hear the glad tidings of the Gospel, or too blind to read those holy Scriptures which are able to make us wise unto salvation. Thus, after a life of excuses, under a mistaken notion of the mercy of the Almighty, they die, and go into eternity!

Many acknowledge themselves to be deficient in their religious and moral duties, while, after the manner of Adam, the blame is thrown upon others. They say they have been badly brought up, either by ungodly or over-indulgent parents. That their pastor is an immoral character. They are prevented from going to

church by their master or mistress, and no time is allowed for the perusal of the Bible and religious exercises. "Being no scholar," is deemed sufficient to justify a person in the grossest ignorance of the principles of Christianity, in the total omission of private prayer, and neglect of the public ordinances of religion. Others, having struggled with extreme poverty, having toiled incessantly for a livelihood, or having suffered severely from accident, disease, or mental affliction, take for granted that a merciful God will have compassion on them, overlook their deficiencies, and guide them, through the waves of this troublesome world, to the land of everlasting bliss. What various excuses are contrived for the neglect of public worship! The weather is too hot—or too cold—or too wet—or too stormy. The church is so far off—or so empty—or so crowded. The clergyman reads too slow—or too fast—or too low;—or his sermons are too long—or too short—or too mild—or too violent—or too simple—or too learned. A slight indisposition—the bad example of superiors—having no decent clothes—and the want of accommodation, may be added to the list of pretéxts so common in the mouth of those who, contrary to the injunction of the Apostle, forsake the assembling of themselves together.

Pretences equally frivolous are offered by numbers for turning their back upon the Lord's table. They are not acquainted with the nature of the sacrament—they are not prepared—they are not good enough—they are too young;—others are not the better for it;—they would be laughed at;—or so few do fulfil this duty.

How readily such excuses as these arise for denying relief to objects of charity: "Charity begins at home!" They have their own family to provide for—They are obliged to work hard for what they gain.—The poor are used to the hardships and deprivations to which they are exposed—they are so ungrateful, so

idle, so profligate, so deceitful—they should go to their own parish—they are so numerous, or so destitute, that no assistance can benefit them.

A man's particular profession or occupation—the violence of his passions—and the strength of temptation, are pleas often urged for a continuance in sin.

No doubt, distinct answers might be given to each of the excuses which have been enumerated ; but the absurdity and emptiness of many would be clearly perceived if we would bear in mind, that religion, instead of a secondary consideration, ought to be the first great business of our existence. Numbers are wholly given up to a variety of worldly pursuits and anxieties, to the entire neglect of their souls ; and there are none of us who do not sometimes expose ourselves to the rebuke of Christ, for our much greater eagerness about mere trifles, than about the great concerns of eternity. Let us then mind more diligently the one thing needful. To hear, believe, and obey the Gospel of Jesus, and to have him for our “righteousness, sanctification, and redemption,” comprise all that is good for this world and the next ; and, without this, all the rest will leave us for ever miserable. This good part is, by the Gospel, proposed to our choice ; happy are they who give it a decided preference to all earthly objects ; for it shall never be taken from them. How insignificant would all pursuits, merely worldly, appear, if the nature of Christianity were really understood, and regarded according to the scriptural account of it, as a life of labour, in which we should be active and diligent in “doing the work” of our heavenly Master—as a *warfare* where we have most formidable enemies to encounter—and as a *race* in which the utmost vigour should be exerted to secure the prize ; if it were looked upon as a life in which we must often be called to much self-denial, and that the flesh, with the affections and lusts, must be crucified, the strongest corruption conquered, every appetite and inclination subdued, even

when this mortification of sinful passions would be as painful a loss as the plucking out a right eye, or cutting off a right hand.

Let us consider how excuses, although plausible, were treated by our blessed Saviour. When one of his disciples said unto him, "Lord, suffer me first to go and bury my father." "Jesus said unto him, Follow me, and let the dead bury their dead." Let the spiritually dead perform the office of burying those who are naturally dead. Let worldly-minded men mind worldly things. At present your duty to preach the Gospel is above all other duties. When another said, "Lord, I will follow thee, but let me first go bid them farewell which are at home at my house." "Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." And, in another place, he declares, that "he that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me." The invited persons in the parable, who, with one consent, though on different pretences, desired to be excused, were counted unworthy of the heavenly feast. A carnal mind makes his salvation through Christ his last consideration—it ought to be the *first*. All the excuses here pointed out are intended to teach us, that contempt of spiritual blessings, and too great attachment to worldly objects, are the real causes of men's neglect and delay in religious matters.

This anxiety to discover an excuse, proceeds from a false notion of the Christian religion, regarding it *merely* as a system of laws which we are required to obey to the best of our power. But it is, in truth, much more than this. "If a man be in Christ, he is a new creature"—he must be "transformed in the renewing of his mind." As heaven is to be the everlasting abode of God's people, it is necessary that they should be fitted for the society they will meet there—they must be prepared for communion with the blessed

through eternity, by being conformed beforehand to a communion of desires and affections *here*. The object of the Gospel is to produce a change of mind—to bring back man to God—to transform a blind, sinful, polluted creature into a pure and holy character.

Finally, it would be well for us seriously to reflect, how our excuses will sound, on that awful day, when we shall stand before the judgment-seat of Christ. Are they such as we could fearlessly offer when summoned to the tribunal of our Judge, or should we not rather be confounded, and speechless, as the guest who had intruded at the feast without a wedding-garment? “How shall we escape, if we neglect so great salvation?”

H. S. T.



TABLET IN TITCHMARSH CHURCH.

Near the north-east corner of the Tower, and on the side of one of the western windows, is placed a Tablet of stone, with the following remarkable Inscription engraved upon it :—

IN MEMORY OF HUGH RICHARD,

A servant of Sir Gilbert Pickering, Bart.—who, among other acts of fidelity, distinguished himself by one which ought to be transmitted to after ages:—for seeing a villain behind his Master, ready to run him through,—this brave young man, not having time to save Sir Gilbert any other way, threw himself between the sword's point and his Master, receiving the wound in his own body that was designed for Sir Gilbert Pickering :—the wound, though desperate, proved not mortal.

That so rare an example of fidelity and valour, may not soon be forgotten, this is placed near his grave.

He was after unhappily drowned as he was learning to swim in a pit in the river since called by his name.

Never was Servant more lamented.

THE GLEANING BELL.

In the parish of O——, and several others in the neighbourhood, there is an excellent custom established, of ringing the Church bell during the gleaning season, at eight o'clock in the morning, as a signal for the villagers to assemble, and all to go out together to glean; and again at seven in the evening, for them to return home.

This rule puts a stop to jealousies and disputes amongst the gleaners. Before this was put in practice many persons were in the fields between four and five o'clock in the morning, whilst those with large families were unable to be so, and therefore had not the same chance of gleaning so plentifully as those who were earlier. The bell prevents this: for they now start fair, and keep to their appointed hours for going and returning,

The good effects of this arrangement are visible, and the villagers have expressed themselves so much pleased with it that it would be well to have it generally adopted*.

H. M.

ANSWERS TO THE SCRIPTURAL QUESTIONS IN
THE LAST NUMBER (page 466.)

Quest. 21. In the reign of Rehoboam, the son of Solomon, ten tribes rebelled against the lawful king, and followed Jeroboam, and the two which remained faithful were those of Judah and Benjamin. The tribe of Judah was by far larger than that of Benjamin, and therefore this kingdom was called the kingdom of *Judah*.—The ten tribes had their king; and theirs was called the kingdom of *Israel*.

22. The distinction between the house (or kingdom) of Judah and of Israel was first made on this revolt of the ten tribes.

* See a letter on the same subject in page 517.

23. Salmanezar subdued the house of *Israel*.—This was about 115 years *before* the captivity of the house of Judah.

24. Nebuchadnezzar, king of Babylon, subdued the house of Judah, and took them into captivity.

25. The Jews were in captivity in Babylon seventy years.

26. This captivity began in the year 606 before Christ, and continued till the year 536.

27. Cyrus, having conquered Babylon, gave the Jews liberty to return to their native land.



CONTINUATION OF QUESTIONS FROM SCRIPTURE.

(From page 467.)

Quest. 28. What is meant by the first *Temple*, and the *second*?

29. Which was the most splendid temple, and in what respect was it so?

30. Which was more glorious than the other?—and why?

31. Where was the Prophet Daniel during the Babylonian captivity?

32. The prophet speaks of events which should occur after a certain number of *weeks*. What are weeks, in prophetic language?

33. What is the distinction between the covenant of works, and the covenant of grace?

34. Under the covenant of grace, may works be neglected?

35. Being in a state of condemnation, according to the law of works, how is it that we may still be pardoned and saved?

36. By whose help are we to be prepared for a state of happiness hereafter? and what is the nature of that preparation?

(To be continued.)

GARDENING.

METHOD OF GATHERING APPLES.

There is great destruction made among apples, by the careless manner in which they are often gathered. If an apple is plucked hastily from the tree, there generally is a small portion of the wood, and a leaf or two pulled off with it. On examination, it will be seen, that there is a bud taken off at the same time :—this is a bearing bud, and would have had a bunch of blossoms the next year ; so that a careless gatherer of apples plucks off two crops at once, that of the present year, and that of the *next*. This may, in some degree, account for the fact, that an apple tree seldom has large crops two years together. This is generally attributed to the tree having exhausted itself by its too full bearing, and this does probably go a great way towards accounting for the fact,—but still, if, in a large crop, a large portion of the next year's bud be torn away, this must also help to account for a considerable deficiency in the succeeding crop.



THOUGHTS FOR NOVEMBER.

THE characteristic of this month is gloom ; 'tis reckoned dull, the most melancholy of the year ; the short days are, indeed, often rendered still shorter by thick fogs ; we cannot discern objects even across a field ; the sun is a stranger—the morning and noon-tide hours are hardly light—the country-people rejoice that they are not in a town—and the poor citizens, and dwellers in streets, are often forced to call in the aid of candles all day instead of at night only. An unlovely picture ! But it does not paint all the month ; and, of late years particularly, the case has been very different ; instead of all this fog and gloom, we have had many most beautiful mild soft days, sunshine rejoicing us,

the remnants of summer, or rather autumn, making our gardens gay; the China rose still thickly clustered with flowers, the dahlias holding up their heads bravely, and the aster-tribe, with many others, doing their best to render the garden, even in November, attractive; the first frost, however, brings down the pride of the dahlia. Poor things, how they hang their heads! how deplorably they look with their black leaves and stems! But take up their roots, and next summer they will come forth again, brilliant as ever. Though now so common, it is not many years since dahlias were considered as great rarities, fit only for greenhouse culture, where they never flourished as they do in the open ground—they came originally from Mexico, in the southern part of North America.

One reason, perhaps, why fine days in this month are so peculiarly valued, is, from their being what we do not expect—they are morsels gained from winter; we prize them the more for their uncertainty; we feel as if we had no right to expect them. If, indeed, we were to inquire into our right to the innumerable blessings which we take as matters of course, we should, I think, be puzzled to prove any claim we could possibly lay to them. Look at our duties, our positive duties; and then consider what we can deserve for our fulfilment of them;—after such consideration, the fact will most forcibly strike us, that *punishment* is our right; and yet our merciful Father showers down blessings on us, which we are too apt to receive without thought, and only to value when we lose them. This insensibility to Divine goodness is the deepest sort of ingratitude; and how horrible a sin is that! From man to man it is bad. What good can we expect from a person who has no sense of kindness, who takes all, and feels nothing? this is disgusting; but there is another species, even worse, the person who, at the time, seems grateful, but who, if an evil day befall his benefactor, forgets past kindnesses, and will do nothing, not even bestow a word of comfort, nay, will avoid

all intercourse ;—ungrateful wretch ! how wouldst thou like to be so treated ? These cases strike us as deeply criminal :—and yet are we not guilty of the sin of ingratitude, in its worst shape, as respects our feelings towards our heavenly Father ? How cold, how languid are our expressions of gratitude ! our lips move, but how little, alas ! has the heart to do with the service. What an admirable form of thanksgiving is provided in our Liturgy ! Well, indeed, may we address our Creator as the “ Father of all mercies ; ”—“ unworthy servants ” at best we are ; but let us not add to our unfitness by approaching the throne of grace carelessly. It is very proper we should pray for “ a due sense of God’s mercies,” for *then* we must surely be “ unfeignedly thankful ; ” and this genuine gratitude cannot fail to show itself in the whole tenor of our lives, which, under such regulation, will be happy and cheerful, let what will befall ; *then*, be the hour dark November, or smiling June, we shall still feel, that here is not our home ; we are on a journey, and must expect many uncomfortable events ; but ’tis *only* a journey, our home is beyond, and *there* all will be right, provided we have followed the road marked out by our infallible guide. The Bible points out the path, it is open to all, and that we may obey its precious dictates, is the best wish with which I can close my November thoughts.

F.

A MEXICAN SOLDIER.

As I have already given some specimens of soldiers in different parts of the world, I shall now present my young readers with a picture of a Mexican soldier. The print is taken from a little book of “ Travels in North America : ” but whether this picture is very

much like a Mexican soldier of the present day, I shall not pretend to say, as I have never seen one.



The following description of Mexico is taken from the same book of Travels. Those of our readers who have a map of America, should look for the places as their names occur.

Vera Cruz, though not the capital of Mexico, is its principal *sea-port* town, and the seat of the commerce of that kingdom. It is also one of the earliest settlements which was made in this part of the world, by the Spaniards, when they conquered the country under Ferdinand Cortez. It was with some interest, that our traveller Philips found himself on this land of gold and silver; and his first object was to visit the mines

for which the country is so justly celebrated; he was also desirous of seeing the city of Mexico, which is the capital of the country; and he therefore determined to proceed directly thither, a distance from Vera Cruz of about eighty-four leagues. The quantity of silver annually extracted from the mines of Mexico, is computed to be ten times more than what is furnished by all the mines of Europe together, though he could not but think that it was dearly purchased, when he saw the toils which the Indians endure who are employed in these works. In our country this matter would be made very easy by means of our knowledge of machinery, but all the metal dug from the mines of Mexico, is carried up to the mouth of the mine in loads, on men's shoulders. The shafts or pits, are run in a slanting direction down into the earth, and flights of steps are cut in the sides, by which the men pass up and down in their works. Files of fifty or sixty of these poor creatures are constantly to be met with in these mines; and in coming up the steps they are obliged, from the heaviness of their burden, and the steepness of the ascent, to bend their body forward, supporting themselves, as they go along, on a short walking stick, not more than a foot in length. They are observed, likewise, to traverse this flight of steps in a zig-zag direction, crossing the way from side to side, as a horse does in going up a steep hill, as being less fatiguing than if they came straight up the steep ascent at once. The persons, however, employed in these mines, are neither forced labourers, slaves, or criminals, but are free to engage in the works or not, as they please, and their pay is good—they receive about five shillings for a day's work of six hours, though from the dearness of provisions that hire will not go farther than a much smaller sum, in a country where the soil is better cultivated.

Peaches, cherries, apples, and pears, grow there in great abundance; and the natives are remarkable for their fondness for flowers. In the fruit market of

Mexico, their shops are tastefully decorated with them; and, though a grave and melancholy people, having none of the vivacity which usually prevails in the Indian character, they take great delight in those simple pleasures.

A MEXICAN LADY.



Philips, during his travels in North America, resolved to take advantage of the opportunity afforded him of seeing the celebrated cataract of Niagara, the wonder of the natural world. The white foam from the fall had appeared rising like a cloud before him, for at least seven miles before he reached the spot; and the roar of the waters he could plainly hear at the same distance.

The river Niagara is divided by an island into two distinct cataracts, of which the most stupendous is

that on the north-eastern side, and is called the Horse-Shoe-Fall, from its resemblance to that shape. The height of this fall is estimated at 150 feet, and is 900 feet broad. The other is denominated Fort Schloper Fall. Down both these cataracts the water dashes with the most tremendous violence, into a gulph beneath, so dark and deep, as almost to make the head reel to look over it. The lofty banks on each side are covered with thick woods, which, together with the tremendous roar of the waters, and the cloud of white foam thrown up by the fall, form, altogether, a scene almost beyond description for sublimity and grandeur.



FLAX.

AFTER flax-seed is sown, if *common salt*, in quantity double the seed sown, be strewed over the surface of the ground, a crop, in every other respect treated in the usual manner, will be greatly increased in quantity, and improved in quality.—*See Sir John Sinclair's Correspondence*, vol. i. v. 14.

SKINLESS OATS.

At the Meeting of the Warwickshire Agricultural Society, a specimen of the *Avenacea Farina*, or Skinless Oat, was produced by the Rev. Mr. Knott, grown on a piece of ground belonging to him, at Wormleighton. The seed was furnished to him by Mr. Tucker, of Heanton Penchardon, near Barnstaple, Devonshire, and grown in 1830, for the first time in Great Britain, by Thomas Derenzy, Esq. of Clobemon Hall, who obtained the seed from a friend at Rotterdam, whither it was imported from Shantag, a remote district in China, and was quite unknown to Europeans, till within these three years. When thrashed from the sheaf, it answers the purpose of oatmeal, and is fit for immediate culinary uses, or any other purpose for which oatmeal is required, the grain being free from every particle of rind or husk. The flavour is delicious, and it contains much more farinaceous matter than the common oat. There is a great saving in quantity, as well as in expense of kiln-drying, grinding, sifting, &c.—one peck of it contains more nutritious food for a horse than three pecks of common oats. It was sown May 4, 1830, and reaped early in August the same year. It is remarkably hardy, and well adapted for this climate.—*See Horticultural Register and General Magazine*, No. 15. September, 1832, p. 718.

POTATOE YEAST.

MR. EDITOR,

IN one of your Numbers, there is a receipt for Potatoe Yeast; the directions for making it, seemed to me far from being sufficiently clear—I have, therefore, subjoined one which we have successfully used several years, and which some of our farmers have found exceedingly convenient.

MRS. SP——.

Boil some mealy potatoes till quite soft, then rub them through a cullendar, put as much hot water as will make them of the consistence of common yeast, but not thicker; add to every pound of potatoes two ounces of moist sugar, and, when just warm, stir in two spoonfuls of good common yeast, and keep it warm till it has done fermenting. In twenty-four hours it will be fit for use.

Note.—One pound of potatoes will make a quart of yeast, and when made it will keep some weeks. A larger quantity should be used than of the common yeast; the bread should be eight or ten hours before it is baked.



BURNS AND SCALDS.

(The following useful directions, extracted from the lectures of Henry Earle, Esq., "On the Treatment of Burns and Scalds," have been sent to us by a correspondent).

"In cases of scalds affecting any part covered with clothes, as the legs and feet with stockings, it happens too frequently that the first thing that is done is to remove the stocking or clothes, which never fails to bring away large portions of the cuticle (outer skin).

"If, instead of this forcible removal of the clothes, such limbs were to be immediately plunged into very cold water, this most serious result would generally be prevented. The same clothes which were the medium of conveying and retaining the heat, may be made the readiest means of abstracting it, and diminishing the inflammation: and should it become necessary, in consequence of the formation of large bladders, to remove them, they should be carefully cut away, and the bladders preserved unbroken, by which the serious consequences which always follow the exposure of the highly inflamed cutis (inner skin) will be prevented. If this plan were more commonly inculcated, I am persuaded that much mischief would be avoided." *Pages 14, 15.*

"The application of cold may, I conceive, be most advantageously employed in many cases of scalds and slighter burns, especially of the extremities, and when the skin is not broken; but when the injury is extensive, and occurs in any part of the chest or trunk, or in a delicate constitution, cold cannot be employed without the risk of bringing on internal inflammation.

"The *advantages* of this plan are, that it may often be resorted to without delay; and it affords immediate relief: the *disadvantages*, that the application must be continued for a considerable time, or the heat and pain will return.

"One of the most simple methods of applying cold is to envelope the part with rags, and keep them constantly wetted with water in which ice is placed, *care being taken never to remove the rags from the burnt surface.*"—*Pages 16, 17.*

"The great point to be steadily kept in view, whatever be the application employed, is, *as speedily as possible to exclude the air from the inflamed surface.* To this principle of excluding the air, all the good which is said to accrue from the plans of treatment with flour, fuller's-earth, and cotton wool, may be fairly referred."—*Page 19.*

“When the object is only to exclude the air from the denuded surface, and the burn is not very severe, one of the best applications is fine linen well moistened with a liniment of lime water and linseed oil.”
Page 20.

“The practice which I have now long been in the habit of pursuing, with very happy results, has been to bathe the parts with warm spirits of turpentine, and, as speedily as possible, envelope every part most carefully with soft lint, thickly spread with the liniment of turpentine and resin cerate. It is better entirely to surround the extremities, when burnt, and to retain the dressings with bandages, accurately but not too tightly applied. Having very exactly covered every part of the burnt surface with the dressing, the patient should be suffered to remain quiet, and the dressing should not be disturbed for many days,—not indeed until suppuration is fully established.”—*Page 23.*

These two lectures should be attentively read by every one who is likely to be called on to direct the treatment of such accidents. There are many excellent directions respecting the constitutional and secondary treatment of burns and scalds, but they are more properly for the direction of medical practitioners; my object has been to point out what is best to be done for the relief of the sufferers by those on the spot, till medical advice can be procured.

THE REFORM BELL.

This little Parish is, in general, a very harmonious and happy one; but there have of late been some discontents existing at the season of the gleaning, because some single people could be in the fields by break of day, and thus be beforehand with their neighbours who had children to dress and breakfast to prepare; for these last were ready to grumble when they

the rich loads of the widows and single women, picked up long before *they* could get into the fields. "Well, but," said a poor widow, "if you have children to detain you longer at home, you bring them out to help you when you do come, and they in their little lap-bags carry away a pretty heap in the evening, and so altogether perhaps you may be as well off as the more independent of us, though to be sure you must go home earlier than we do, that you may put your children to bed."—"Ah, but," said Molly Mills, "some of us with a tribe of young ones have not above one child old enough to help, so we are not all upon a fair footing."—"Now," says old goody Thompson, "I will tell you what might be a good thing for us all; suppose the church-bell were to ring every morning at eight o'clock to give notice for us all to start, and again at seven in the evening to call us home again, would not this put an end to all contention and strife about the matter; I know that this is done in several villages around ours." To this proposal most of the company in the field seemed to agree; some of them went, that same evening, to mention it to one or two of the principal farmers: they were pleased with the thought; they consulted their good and benevolent pastor, and all was settled presently. The cottagers cheerfully agreed to pay two-pence each to the clerk for the trouble of ringing the bell: no murmurings, no grudgings, or evil looks, or words on the subject have since been heard; and thus does the bell deserve the name of the *Reform Bell*. I hear it night and morning with much pleasure. In the morning, I never fail to wish my dear neighbours may have a fine dry day for their employment, and good success in it. In the evening its sound delights me no less. I then think, I see them all, old and young, returning amicably and cheerfully with their valuable burdens,* ready

* I may well say *valuable* burdens, for in parishes where glean-
ing is allowed (and how seldom could we expect to find farmers
who would object to this tribute of gratitude, on their parts, to

for the refreshment of sound sleep; and often I think the rich may take a lesson from the bell: it may cause them to look with thankfulness towards that Being who feeds them daily without ordaining them to labour for their food. Their occupations are, however, in the scale of society, as important and as full of anxiety as those of the poor. We have all a work to perform in our various stations; let us all pray for grace that we may each of us *diligently* do our duty in that state of life in which it has pleased God to call us. M. G. N.

SCRAPS FROM A COMMON-PLACE BOOK.

THE celebrated Grotius, one of the most learned men the world ever knew, was, in his last illness, attended by a friend, who desired him, in his great wisdom and learning, to give him a short direction how to lead his life to the best advantage:—to whom he only said, *Be serious.*

Faith, Hope, and Love were question'd what they thought
Of future glory, which Religion taught:
Now Faith *believ'd* it to be firmly true;
And Hope *expected* so to find it too:
Love answer'd, smiling with a conscious glow,
Believe—expect! I *know* it to be so.

By assurance, says Job Orton, I mean only a satisfactory evidence, removing all painful fears and doubts,—though not every slight suspicion.

Various are the marks in Scripture by which true believers are distinguished. It is said of them,—

Christ is precious.—1 *Pet.* ii. 7.

They love Christ, and rejoice in him.—1 *Pet.* i. 8.

the bountiful Lord of the harvest) it has often occurred that a healthy woman, with her children, has gleaned enough wheat, in a good season, to furnish the family with bread till Christmas, besides picking up barley, and peas or beans, to assist greatly in the feeding of a pig.

They worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.—*Philippians* iii. 3.

They are new creatures.—*2 Cor.* v. 17.

They are a peculiar people, zealous of good works.—*1 Pet.* ii. 9.

They overcome the world.—*1 John* v. 4.

They love not the world.—*1 John* ii. 15.

They are hated by the world.—*John* xv. 19.

They love the brethren, or true disciples of Christ.—*1 John* iii. 14.

They have crucified the flesh, with the affections and lusts.—*Gal.* v. 24.

They walk after the spirit.—*Rom.* viii. 1.

They mind the things of the spirit.—*Rom.* viii. 5.

They are poor in spirit—are meek, and hunger and thirst after righteousness.—*Matt.* v.

What a mercy it is that these and other decided marks of true believers are given in Scripture, that we may have the unspeakable comfort of knowing, before we die, whether we are in a state of acceptance with God, or not;—that, if not, we may double our diligence in seeking and praying for true repentance and lively faith, before our day of probation be past:—that if, on the other hand, our souls can answer to these marks, we may be happy and grateful: and then, how ought we to devote ourselves to the service of God, who has, in infinite mercy, enabled us to believe, and love, and live according to his word and will.—*MS.*

The little fruit we have in holiness, it is, God knoweth, corrupt and unsound; we put no confidence at all in it, we challenge nothing in the world for it; we dare not call God to reckoning, as if we had him in our debt books. Our continued suit to him must be, to bear with our infirmities, and pardon our offences.—*Hooker.*

It seems to be too general an idea that to belong to a particular church, or community of Christians, is

sufficient to ground the hope of salvation. This is a dangerous error. There is a broad distinction between the true follower of Christ, and a member merely of his visible church. It is of unspeakable moment seriously to consider and rightly to understand this distinction. *Religion is a personal thing.* Beware, therefore, of falling into the error of fancying that you shall be saved merely by being one of a community of Christians.—*MS.*

————— Who best
Bear his mild yoke, they serve him best;—*his* state
Is kingly;—thousands, at his bidding, speed,
And post o'er land and ocean without rest:
They also serve, who only stand and wait.—*Milton.*

Take heed of excessive and immoderate mourning. Mourn not like Rachel, who *would* receive no comfort; mourn not like the heathen who had no hope. To be above passions will be our happiness in heaven, to rectify our passions is much of our happiness on earth. To be without natural affections, is to fall below a man; to steer and manage them is one of the heights of a Christian.—*Caryl.*

Smarting times are good repenting times; and worldly sorrow should get the company of godly sorrow.—*The same.*

Jars and divisions, wranglings and prejudices, eat out the growth, if not the life of religion. These are those waters of Marah that embitter our spirits, and quench the spirit of God. Unity and peace are said to be like the dew of Hermon; and as a dew that descended upon Sion, when the Lord promised his blessing. Divisions run religion into briars and thorns, contentions and parties. Divisions are to churches, like wars in countries; where war is, the ground lieth waste and untilled, none takes care of it. It is love that edifieth, but division pulleth down. Divisions are as the north-east wind to the fruits, which causeth them to dwindle away to nothing; but when the storms

are over, every thing begins to grow. When men are divided they seldom speak the truth in love; and then no marvel they grow not up to Him in all things which is the head.—*Bunyan.* G. B.

LETTER FROM S. W. TO HER NIECE*.

(Written in the year 1780.)

THE enclosed being written at a time, my dear M. when I was doubtful whether I should ever have another opportunity of addressing you, I was desirous that you might receive it after my decease, that I might once speak to you, as it were, when you could see me no more. Such is the power and goodness of God, it pleased him to restore me when I least expected it, for which I desire to be thankful, so as at the same time to be humbled by the reflection that, had I been fit for heaven, probably my life might not have been prolonged upon earth. This, whilst I am duly sensible of the mercy of having a longer time given me here, if I was not properly prepared for a better place—ought also to make me doubly careful so to improve those talents afresh committed to my trust, that when I shall receive the last summons, I may be found watching, and fit to enter into the joy of my Lord. The tender concern for your happiness, in health as in sickness, is still the same, and since it has pleased God that you should not read the enclosed with a mind softened by the remembrance of an affectionate friend you were to see no more, let me hope you will read it with equal attention for the sake of this friend, now living, to rejoice in every good disposition, in every advance you make in piety and goodness, or to be grieved by any remissness or failure in your duty.

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See page 337.

Believe me, my dear, if you do not seriously resolve, and sincerely endeavour to make your Christian duty the rule by which to govern all your thoughts, words, and actions, you will have no security against falling into numberless faults and follies, into the commission of many sins and the omission of many duties. The best dispositions will not be a sufficient guard, unless they are founded on religious principles. Beware of thinking you can be good, without taking the sincerest care and pains to be so. No human learning is to be acquired—no profession, art, or trade, to be properly exercised, without much time and attention; and can we suppose that the knowledge and practice of religion, which is to qualify us for a heavenly state, requires or deserves less of our care and application? Be diligent then, in correcting whatever is amiss in the temper and disposition of your mind, or in any of the actions of your life, in fortifying your mind against ill example, ill advice, and perhaps the ridicule of your less informed, or worse disposed, acquaintances—in acquiring good habits while young, that they may be with you in that season of life, (if it shall please God so to prolong yours) when the strength and vigour of the mind abates, and we are consequently less able to struggle with difficulties of any kind. Now is the time, when, with most ease, you may acquire knowledge, attain and fix good habits, and secure the peace and comfort of your mind here, and happiness hereafter. Begin well, and resolve to persevere—not from a rash confidence in your own strength, (O beware of ever trusting to that!) but from an humble assurance, that if you apply yourself in earnest prayer to Him who is ever ready to assist us with his grace, He will most certainly accept and prosper all your sincere endeavours. “Trust in the Lord, and be doing good.” “Commit thy way to Him, and he shall bring it to pass.” Strive to attain the spirit of prayer, and beware of thinking, that merely repeating a set of words is praying, if your attention, your heart and affections, are not engaged in

the employment. That you may thus sincerely endeavour yourself, thus earnestly implore the divine assistance, and that it may please the gracious Giver of all good to assist, accept, and bless you, is the ardent prayer of your affectionate aunt.

1780.

S. W.

ENCLOSED IN THE PRECEDING LETTER.

(Written in the year 1779.)

MY DEAR CHILD,

As your happiness has been a subject for my ardent prayers to Heaven, and I hope I have not wholly omitted warning you against sin, and exhorting you to the practice of that which is good, in the days of my health and prosperity, I cannot now find myself in a state which reminds me that I may soon be taken from you, without feeling the most tender concern for your happiness, temporal and eternal—but chiefly for your eternal welfare. O may this engage your first, your chiefest care! With the inexperience of youth, you are entering into a world of temptation—O my dear! guard your heart against the assaults of passion of every kind. First seek humility as the ground of all that is good; then will you not trust in your own strength, but address your fervent prayers to your Almighty heavenly friend, beseeching Him to be your guide and guard; then will you be disposed to receive with attention and gratitude the counsels of your more experienced and wiser friends. Remember that this is due in the first and highest degree to your dear parents—their anxiety for your happiness demands every return of gratitude; think what you owe them for the care of your tender years, for your education, and above all for the seeds of piety sown in your heart. Remember it is now your duty, the proper business of your whole future life, to cultivate the seed sown, with earnest prayers beseeching the Almighty to give the increase. You have now attained to a period of life,

at which, with the good education given you,—and the understanding granted you by your heavenly Father, you are capable of seeing things in a proper light, and of forming resolutions accordingly. Let me beseech you to do this, at your first setting out in life, before the violence of youthful passions gain the ascendancy. Believe me, it is a matter of infinite importance, to begin well, to consider the dangerous tendency of sin, the blessed effects of true piety, and from this consideration to form the most serious and stedfast resolutions to set out in the course you ought to pursue. Should you (which Heaven forbid) neglect this advice, and spend your early years in the indulgence of your appetites and passions, in a thoughtless round of pleasure and dissipation; or should you be immersed in the cares of this world, and have a heart too much attached to the present scene—I exhort you, even then not to despair, but, on the first conviction you feel of your sin, instantly to set about the work of repentance and amendment, pleading for the mercy of your God; that He will be graciously pleased to accept you, through the merits and mediation of your Redeemer, and enable you to give the remainder of your life to His service.

Yet you must not expect that to return from your crooked ways, to walk in the path of godliness, will be as easy to you as if you had never deviated; or that the same ease and peace of mind, the same comfort in your reflections, will be your attendants, as if you had dedicated your whole life to God's service; add to this, the uncertainty of your life, the numberless instances of youth and beauty, strength and vigour, blasted in a moment—the hour of trial unexpectedly cut short—and that state determined, which must last to endless ages; and surely the dedicating your early years, your whole life, to the service of Him who gave it, must appear the only safe part, the only part worthy of a reasonable creature.—Let the love of God and the love of your fellow-creatures be the governing principles of all your actions.

In prosperity, let not your head be lifted up with pride or vanity, but in gratitude to Him who is the giver of all good. In adversity, resign yourself and all your concerns to the disposal of infinite wisdom and goodness. Have no impatient desires of your own, but submit every wish to His will, who best knows what is for our real good: do all the good in your power to your fellow creatures, to their souls, bodies, and estates; let benevolence and charity govern all your *actions*;—in all your conversation let truth and kindness guide your *words*,—and keep a watch over your heart, that no evil *thoughts* or *desires* may be harboured there. Be careful of your *time*, that precious talent—O waste it not in vanity and folly, but employ it in the service of Him who gave it, in acts of piety and charity, in the diligent and cheerful discharge of the duties of your station in life, whatever it be, and in *innocent* recreations;—that when an account shall be required of you, you may be able to give it with joy. May God for ever bless you, be your guide and guard,—and after many years (if he sees fit to give them to you) spent in his service—grant that we may meet in his heavenly kingdom, to rejoice together to all eternity. So prays

Your affectionate aunt,

1779.

S. W.



SIR HENRY BLUNT AND SIR JOHN HARPER.

ABOUT a hundred and fifty years ago died Sir Henry Blunt. He was a gentleman possessed of an estate of four or five hundred a year. He was an unsteady man, seldom staying at home, and very fond of his bottle. Drinking soon empties the purse, and Sir Henry finding that the produce of his estate was not sufficient for him to live upon, agreed with Sir John Harper, of Derbyshire, to give him a thousand pounds a-year for his life, and to take his estate.

As Sir Henry was leading this drunken profligate life,

and seemed to be fast killing himself, the Derbyshire baronet seemed to have got a good bargain, for nobody expected Sir Henry to live out the year. When, however, the business was settled, Sir Henry entirely changed his manner of life, he staid quietly at home, and left off his habit of drinking and riotous living,—and he did not die till he was ninety years of age. His annuity amounted in all to forty thousand pounds.

EXTRACTS FROM THE PUBLIC NEWSPAPERS.

DEATH BY LIGHTNING.—We have on more than one occasion, pointed out the danger of seeking shelter under a tree during a storm of lightning. Two men were lately killed in a field, in this county. Four labourers had sought the shelter of a large elm tree, and were sitting in a row at the time the awful event occurred. The electric fluid passed down the tree, and dividing, struck and instantly killed two of them. A large hole was torn in the back of each hat; it then continued its course down each body, and was ultimately lost in the ditch over which they were sitting. The bodies were very much disfigured, and the clothes but slightly burnt.—*Gloucester Journal*.

DEATH OF JAMES LAWNS, A NOTORIOUS HOUSEBREAKER.—James Lawns, well known to the police, was attacked with the cholera in the streets. He was taken home to his lodgings in Union-court, Orchard-street, and was attended by several medical gentlemen, but without success. Finding his dissolution approaching, he requested to have some religious consolation. He became very penitent to all appearance; he admitted that he had led a most abandoned and profligate life. Towards evening he got worse, and expired about eight o'clock, invoking the Almighty to have mercy on him for his heinous crimes. Lawns was always considered one of the most expert thieves in the metropolis, and has frequently been in custody, and for the last few years is supposed to have been concerned, either directly or indirectly, in the greater part of the burglaries which have been committed in the metropolis.—*Globe*.

REMORSE OF CONSCIENCE.—At Bristol, a few days ago, a man was seized with cholera, and whilst labouring under the malady confessed that he was concerned in the burning of the jail, and one of the houses in Queen-square, during the riots in October.—*Ibid*.

OF CUTS.—Generally speaking, all that is necessary to be done in case of incised wounds or cuts, is to clear away the

surrounding blood, with all extraneous substances, and then to bring the lips of the wound close together, retaining them in that position by slips of adhesive plaster, spread on linen; and if the cut be deep and extensive, supporting it and the surrounding parts by proper bandages. In large wounds, small openings should be carefully left between each of the slips of plaster, to facilitate the escape of secreted matter, or effused blood. The first dressing should remain on, untouched for three or four days; and if much pain or inflammation follow the accident, a little opening physic ought to be taken. The bleeding consequent upon wounds may generally be stopped by pressure. The application of a quantity of cobweb may, however, be resorted to, and is sometimes useful in obstinate bleedings from cuts. Formerly it was the practice of surgeons to sew up long or deep wounds with the needle, but is now rarely done, and should always be avoided, if possible. The lips of the most severe cuts can generally be retained in contact much better, and with far less irritation, by means of adhesive plaster and bandages than by ligatures. In cuts which nearly separate any particular member of the body, as a finger, for example, a union by the foregoing means ought to be invariably attempted, and will usually succeed if the attempt be made without delay. It is well known that even the nose, after being nearly or quite separated from the face, has been perfectly united to it again by means of strips of plaster.—*The Doctor*. [All hot balsams are bad].

CRUELTY AND GRIEVOUS ACCIDENT.—The savage practice of tormenting dogs was lately attended with serious consequences, besides its own shameful cruelty. Mr. K. a gentleman between 50 and 60 years of age, residing at Kilburn, was proceeding into the city on horseback, when some barbarous fellows, having tied a tin kettle to the tail of a dog, started the poor animal, which proceeded furiously along the road, the kettle making a great noise. On passing, it struck the hind leg of Mr. K.'s horse, which became unmanageable, and set off at full speed. Mr. K. lost all command over it, and was thrown with dreadful violence, his head and body coming in contact with the lamp-post. On raising him, it was discovered that he had received a severe cut on the forehead, and a compound fracture of the left arm above the elbow, the bones protruding through the skin. He was carried to a surgeon's to have his wounds dressed, and was afterwards conveyed home.—*Globe*.

TO CORRESPONDENTS.

We have received the communications of *L. S. R.*; *H. M.*; *Spectator*; *G. B.*; *A. F.*; *F. M. G.*; *F.*; *H. E.*; *J. C. W.*; *X. A. X.*; *W. W.*; *M. P. H.*; *F. R.*; *O.*; *Veritas.*; and some anonymous articles.

THE
Cottager's Monthly Visitor.

DECEMBER, 1832.

SCRAPS FROM A COMMON-PLACE BOOK:

With Remarks particularly applicable to Mothers.

BY THE REV. G. BONNER.

THE following Scraps are commended to the especial attention of *Mothers*. They are deserving of the deepest consideration and regard of mothers in every rank and class of society; yet I think they, in a very marked degree, apply to *Cottage* mothers, if I may so express myself. For some years, I was the pastor of a country flock; my parishioners were, with few exceptions, cottagers; and it was one of the attempts and trials of my situation to correct the angry passions and violent inflictions, which I, with great pain, observed mothers to indulge in, and execute upon their infant charge. The accidental breaking of a cup, the accidental spilling of milk or beer, for which a child of tender years had been sent, have I often seen punished by an angry mother with violent blows; and I grieve to add, not unfrequently accompanied with threats and oaths, which have made me tremble for the effects, which the manifestation of such tempers, and the unjust, the unfeeling violence of such punishments, must have had upon the dispositions and affections of such children. I am quite aware that in a cottage, scantily supplied, the loss of a cup, or the spilling of milk, &c. is an affair of much more moment than those in better

NO. 12.—VOL. XII.

A a

circumstances can easily imagine: still, angry words and violent beatings are not the way to correct even wilful negligence; and how unjust, as well as unchristian, are they, when the little child has met with some of those casualties which happen to us all. Who has not seen a child in an agony of apprehension on such occasions, arising from the dread of meeting the anger of a mother, who ought to have heard its artless explanation, sorrowed over its misfortune, and cheered its disconsolate spirit?

The following Scraps are most earnestly commended to the consideration of mothers, and if they should be the instrument, with God's blessing, of convincing but one, that the duty, the interest, and happiness of parents of every class, is bound up in *mild treatment*, in Christian precept, and Christian example, greatly rejoiced and happy shall I be.

SCRAPS.

Of GEORGE HERBERT, it is recorded, that he spent much of his childhood in a sweet content, under the eye and care of his prudent mother, who managed her power over him without any such rigid sourness as might make her company a torment to her child, but with such sweetness as did incline him willingly to spend much of his time in the company of his dear and careful mother.

BISHOP HALL, recording the virtues of his mother, says, How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth. Never any lips have read to me such feeling lectures of piety, neither have I known any soul that more accurately practised them than her own.

The biographer of RICHARD HOOKER remarks,—
“His mother laid a foundation for his future happiness, by instilling into his soul the seeds of piety, those conscientious principles of loving and fearing.

God; of an early belief that He knows the very secrets of our souls, that we should flee from hypocrisy, and appear to man what we are to God."

Of the mother of MATTHEW HENRY, it is observed, that she looked well to the ways of her household; prayed with them daily, catechized her children, and taught them the ways of God betimes.

JOHN NEWTON says, "My mother was a pious, experienced Christian. She stored my memory with many valuable pieces, chapters, and portions of Scripture, catechisms, and hymns. And besides the pains she took with me, often commended me with many prayers and tears to God; and I doubt not but I reap the fruits of her prayers to this hour."

Now, some Cottage mother, who reads the foregoing testimonies of the efficacy of parental teaching, guidance, and supplication, may feel disposed to say, or may say to herself, "these mothers were people of station and education, whereas I am poor and ignorant;" and she may say so truly: but what mother is there, even "the lowliest in Britain born," who has it not in her power to be *kind* and *gentle* to her children, yes, and to pray that her children may become the children of God? Will she say that she knows not how to address God in their behalf. She may not in a well-ordered form of words; but God sees the heart, and to him the desire of the heart is acceptable prayer. Let her say, let her even feel a desire to say, "Make these children, O God, thine!" She will not lose her reward. But let her be especially careful, if she would have her prayer, her desire, heard, that she prove to her family, by her own meek, kind, and contented disposition and conduct, that she wishes for *them*, what she values and practises *herself*.

It is almost an invariable rule, that *a good mother has good children*. Understand, however, what is meant by a good mother. It is one who rules her

own temper, and who regulates her own conduct by the word of God, and the example of Him, "who was meek and lowly of heart." G. B.

ON THE SOCIAL CHARACTER OF THE CHURCH SERVICE, AND THE NECESSITY OF REPEATING THE RESPONSES ALOUD.

WHOEVER examines the public prayers of the Church of England will find that they are full of the true spirit of Christ's religion. They acknowledge the corrupt nature of man constantly tempting him to sin, the need which every one has of pardon for sin before he can be saved; that there is salvation only through the sacrifice of Christ, who himself endured the punishment which must have otherwise fallen upon man; that those who sincerely believe in Christ as the propitiation for their sins, and have been baptized unto this faith, are partakers of the merciful offers of the Gospel; that the believer in Christ is to make it his constant desire, and endeavour to do the will of Christ; and that there is need of the Holy Spirit to sanctify the heart before there will ever be this desire or this endeavour. Now, all these things we are taught to seek for by diligent prayer. Our prayer in *private* must be, that God would make us partakers of the blessings of his Gospel, and enable us to live by its rules. But, besides private prayer, Christians are enjoined to assemble themselves together for the purposes of publicly adoring the Lord of all. Public worship is *social* worship. We are to pray *together*; and the compilers of our Church service have arranged it so that it is a *social* service—the priest and the people take their several parts: sometimes the priest addresses the people, either exhorting them, or proclaiming God's mercies to them: *then* the people are required to *listen*. But when the

people are required to *confess* their sins, this confession is a part of the service in which *they* have the same share as the minister; and therefore they are to join in this service with their *voice* as well as with their *heart*. Now, we cannot see into the heart of any one; but if we do not behold the outward sign of worship, there is reason to fear that the thoughts are not *very* deeply engaged. It is sad to see how much the people's part in the service is neglected. In some Churches there is a "general confession," without a word uttered by any one. Then there are other parts of the service to be taken alternately by the priest and the people; the priest utters his portion, and then the response on the alternate verse should be repeated aloud by the whole congregation; but in some Churches the people say not a word, the alternate verse of the Psalm being read by the clerk alone; and thus, instead of the joyful sound of a people met together to unite in prayer or praise to the great Giver of all good, there is often a coldness and deadness, which argues very little of those devout feelings which ought to be found among the redeemed of the Lord. We hope that where this evil prevails, it will be speedily amended. We would not, however, say that there can be no inward feeling of the heart when there wants this outward sign of it; and we must also acknowledge that there may be much outward religious ceremony without much inward piety. Still, however, there will be, in the true servant of God, a desire that all outward things should be done "decently and in order," and that the assembled worshippers should "pray with the Spirit, and with the understanding also."

V.

DANGER OF DELAY IN RELIGION.

“ — What millions would'st thou give
For one more trial, one day more to live !
Flung back in time an hour, a moment's space,
To grasp with eagerness, the means of grace,
Contend for mercy with a pious rage,
And, in a moment, to redeem an age !”

YOUNG.

IF there be a time when truth without disguise or dissimulation will force its way, it is in the near prospect of death, when the world has lost its influence. Sin can no longer deceive, conscience speaks with a voice which cannot be silenced, and the false glare of worldly opinions fall off like a mask, when a man feels that he is upon the point of appearing before that heart-searching, omnipotent Being, who, through his whole life, has been about his bed and about his path, and hath spied out all his ways. I am persuaded that many have a conviction of the value of their souls, the importance of scriptural truth, and the awfulness of eternity, but the hurry of business, the fascinations of society, and the dislike of disturbing their false peace, by what they unwisely deem gloomy thoughts, induce and enable them to stifle these impressions. But the most fatal delusion is that of delay. The man intends to pay more attention to religion, he forms purposes and good resolutions for “ a more convenient season,” and with these very resolutions he soothes and deludes his mind ; opportunities pass away unimproved, never to return ; sin and the world obtain stronger hold of his affections, and the heart becomes more callous ; still he makes peace with those qualms of conscience which *will* sometimes be felt, by renewed good intentions, but not *now*. “ To-morrow—to-morrow.” — But behold ! in a moment when he thinks not of it, the summons comes,—“ This night shall thy soul be required of thee ;” and the vast concerns of eternity are suspended upon the peradventure of an hour. I

am led to these observations by an article in a recent Cambridge Chronicle, which I have subjoined, and the instruction of which is, "O that they were wise, that they understood this, that they would consider their latter end *!"

Amongst the victims to cholera, the Cambridge Chronicle mentions Mr. F. Johnson, surgeon. It is stated, that as his removal from this world drew near, his hours were spent in reflection; his mind as powerful as ever nearly up to the close. "What must I do to be saved?" was the tone of every inquiry; and "how can the offer to you and me be equal and on the same terms?" Not long after he said to his anxious nurse, "The vital spark has fled, nothing can save me in this world." How did he then beg that his children might early be taught to *understand*, not to *read only*, the Book of Life; "the value of which," he added, "I never knew till *now*—now that the *deception of my mind* is passing away." He imputed much to *ignorance in youth*, followed by the interest of that profession in which he had such an enthusiastic delight. He joined fervently in the most humiliating prayer, and while he *deplored*, by faith in the Saviour he did not *despair*.

SP——.

DEATH BY FIRE.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I TROUBLE you with the following account of a very sad accident, because I hope, that, should it be circulated in your monthly journal, it may prevent many parents from leaving their children at home, without a person capable of taking care of them, when the

* Deut. xxxii. 29.

parents themselves are obliged to go out to labour. The circumstance occurred in the parish under my care, and therefore I vouch for the truth of the statement.

A mother of nine children went out last week to harvest-work, taking with her as many of them as were old enough to earn any thing. The two youngest were left at home under the care of a sister, who was not herself eight years old, and therefore quite unable to keep them from mischief. At dinner-time the elder of the two infants (he was not four years of age) went to the fire for the purpose of taking a potatoe out of the saucepan, when his clothes, coming in contact with the coals, were, in a moment, set in a blaze. After the poor child had run round the room several times, screaming from fright and the agonizing pain he suffered, the sister opened the door to call for help, and, the poor little boy rushing out after her, the sudden exposure to the air increased the power of the flames to such a degree, that when the neighbours came, they found him standing in the cottage-garden quite naked, his whole dress being literally burnt to tinder. Upon the return of the mother, she found her child, whom in the morning she had left in full health and spirits, "charred to a cinder;" his body, mouth, arms, and legs, a complete mass of black matter. Shortly afterwards he expired, shrieking with pain, and crying most piteously for water. The feelings of the mother may be imagined better than described. Sorrow for the loss of her infant, and remorse for her "own negligence," well nigh depriving her of reason; and when the coroner and jury came to examine the poor child's disfigured remains, she became quite frantic.

Now, had she chosen to sacrifice only a few pence, by leaving her elder daughter at home to take care of the younger children, she might have been spared all the sorrow, and remorse, and anguish of mind which she now experiences; she might have brought up an

infant "in the nurture and admonition of the Lord," who might have been the support and comfort of her declining years. Whereas now she calls herself, "the murderess of her poor babe," and sits asking her conscience "how she shall be able at the last day to give an account to her Maker of that 'heritage and gift' which he had so graciously bestowed upon her."

I most earnestly hope, Mr. Editor, that this tale of distress, may serve as a warning to mothers. Surely it is their bounden duty, either to take their children with them to their labour, or else to sacrifice (to say the most) a few shillings, rather than expose their helpless offspring to such a cruel death.

This is an additional argument (if any be needed) for the establishment of Infant Schools wherever practicable.

J. C. W.

D——, Oct. 15.



DEATH OF MR. JAMES WILMOT.

DEPARTED this life at Sherbourn-house, on Sunday, Sept. 23d, Mr. James Wilmot, aged 39, for more than 14 years master of the Barrington School, Bishop Auckland. He was a native of Swanage, in Dorsetshire, and became one of the earliest and most faithful teachers of the Madras system of education. In 1808, when very young, he was appointed, through Dr. Bell, who was at that time rector of Swanage, to the responsible situation of the mastership of the school in Wilson's Hospital, Ireland, which he filled with credit, and was honourably alluded to in the Fifth Report of the Commissioners of the Board of Education. In 1811 he conducted for a short time the national school at Nottingham, and from thence, in 1812, removed to the *Westminster National School*, then kept in Orchard-street, where he was noticed by several distinguished persons, in

particular by Dr. Carey, the present Bishop of St. Asaph, Lord Colchester, then speaker of the House of Commons, and the late Patrick Colquhoun, Esq. This last able and benevolent gentleman published a very useful account of the history and practices of the Orchard-street School. In 1818 Mr. Wilmot was appointed, on the recommendation of Dr. Bell, by the late munificent founder of the Barrington School, to that situation which is now vacant by his death. Mr. Wilmot was a most labourious and conscientious instructor; and, having the principles of religion deeply rooted in his heart, his conduct in his profession, as well as in his general intercourse with society, was influenced by the best motives. He was imbued with a warm spirit of piety, most devotedly attached to the forms and doctrines of the Church of England, and a true and loyal subject of his king. Steady in his friendships, respectful to his superiors, and inoffensive to his neighbours, he possessed the regard of all who had opportunities of knowing his excellent principles. His constitution naturally weak, and indisposed for active exercise, has prematurely yielded to such scholastic labours as appear calculated in time to break down the strongest frame. His death was occasioned by the sudden rupture of a blood-vessel in the lungs, which were previously diseased, and all chance of recovery was thus rendered hopeless. After two or three days suffering, his soul put off this mortal covering, and returned to "Him who gave it."—*Durham Advertiser*, Sept. 28, 1832.

OBSERVANCE OF THE SABBATH.

THE following extracts are taken from the Report of the Select Committee appointed by the House of Commons to inquire into the Laws and Practices relating to the Observance of the Lord's Day.

“By the existing laws, carriers, waggon-men, carmen, wainmen, and drovers, are prohibited from travelling on the Lord’s Day.”—“All persons are prohibited from doing or exercising any worldly labour, business, or work of their ordinary callings on the Lord’s Day, works of necessity and charity only excepted.”—Penalties are also imposed upon persons using, employing, or travelling with, boats, wherries, lighters, or barges, except upon extraordinary occasions, to be allowed by a justice of the peace, or head officer. But the dressing or selling of meat in inns, cooks’ shops, or victualing houses, for such as cannot otherwise be provided for, and the crying and selling of milk and mackerel, between certain hours, are excepted.”

“Your committee, with a view to ascertain how far the ‘practices’ are in accordance with the letter and the spirit of the statute-book, have gone into evidence of considerable length.—Your committee regret to be under the necessity of stating that the evidence which has been submitted to them exhibits a systematic and widely-spread violation of the Lord’s Day, which, in their judgment, cannot fail to be highly injurious to the best interests of the people, and which is calculated to bring down upon the country the Divine displeasure.”

It appears that (in the neighbourhood of London) trading prevails to a great extent in various districts on Sunday morning, and that such a commencement of the Sabbath tends very much to its general desecration throughout the rest of the day. The people who frequent these shops and markets are chiefly the improvident, who, generally speaking, might have made their marketing to greater advantage on Saturday evenings.

A popular opinion prevails that the Sunday marketing is unavoidable, in consequence of the labourer being paid at a very late hour on Saturday night, or on Sunday morning. It would appear that this excuse does not now exist to so great an extent as former-

but a greater evil has taken its place : with or without the knowledge of master tradesmen, it frequently happens that their foremen, or clerks, pay the workmen at public houses. There the men are appointed to meet, and, by the time they have drunk "for the good of the house," it being considered necessary to drink something, the money is produced by the clerk, or in some instances, by the landlord himself. The wife often finds that the week's earnings are reduced to a very few shillings. Then the Sunday morning marketing follows.

"Your committee conceive, that the time of paying wages might be limited by law to the hour of six on the afternoon of Saturday, or even to an earlier hour, without any material inconvenience to the master, and very greatly to the advantage of journeymen and labourers of all classes.—Your committee have it in evidence, that the plan of paying wages on FRIDAY has been adopted by some employers with decided success.

"If gentlemen manufacturers, master tradesmen, and farmers, were aware of the benefits which must result from paying their wages on an earlier day than Saturday, your committee have no doubt, that feelings of kindness as well as duty would cause the practice to become general.

"Eating-houses, also, and coffee-shops of the inferior sort, are, according to the evidence, houses of refuge for the worst characters of both sexes. With respect to beer shops, one general opinion prevails, namely, that they are carrying on the work of demoralization to a fearful extent throughout the country. Your committee desire likewise to remark, as to places of public resort on the Lord's Day, that many of them, whether through the imperfect state of the law, or the laxity of its application, are the haunts where profligate persons set the watchfulness of the police at defiance, and where the young and unwary are allured by many enticements to intoxication with all its train of evils.

By such abuses, places of this description frequently tend to destroy what is most valuable to a nation, the moral character of the people.

“The committee would call your attention to the case of the *bakers*, a body who consider themselves peculiarly aggrieved. Seven thousand bakers have petitioned the house; they work from fourteen to sixteen hours per day during the week; and nine hours every *Sunday* are required of them. They suffer greatly in health from this continued round of toil, and it is nearly impossible for them to attend any place of worship. The popular belief is, that the mass of the community are thereby enabled to attend Divine Service. The bakers vehemently deny that such is the result, and declare that the mass of the middle classes do not avail themselves of the baker’s oven, and that the portion of the poorer people who take this accommodation are not persons in the habit of frequenting public worship.—Your committee admit that some inconvenience might arise, at first, to those who have hitherto availed themselves of the bakers’ ovens; but they conceive that no sound principle of politics or religion can justify the law in refusing to protect one class of society against being compelled to sacrifice comfort, health, religious privileges, and conscience, for the convenience or enjoyment of any other class.

“In a few of the worst parts of the town shops of various descriptions are kept open throughout the whole of the Sabbath day.—At the west end of the town, some shops, such as fishmongers and poulterers, do much business in supplying articles for the Sunday dinners of the rich. This is a practice which tends much to the discomfort, and to the demoralizing of such persons, their journeymen, apprentices, and servants.

“In reference to the foregoing matters, your committee are clearly of opinion that the existing laws should be amended.”

Our limits allow us to give only a very small por-

of the report; the committee have entered upon the question of Sunday travelling, and its bad consequences. We trust that much good will arise out of this very important inquiry.

V.

VERSES ON A BIBLE.

A GLORY gilds the sacred page,
 Resplendent like the sun!
 It gives a light to every age—
 It gives—but borrows none!

WHAT! though around Jehovah's awful throne
 Some clouds arise, unpierced by man, unknown,
 Or darkly seen—yet soon in that bless'd place
 Shall man, to angel changed, see "face to face!"

What! though the Sacred Volume may contain
 Some parts mysterious—man can ne'er explain;
 Enough is clearly seen, enough is given,
 To bring us peace on earth, and rest in heaven!

Sent by O.

THOUGHTS FOR DECEMBER.

AND now we have entered on the last month of the year.—With what arrowy speed does time fly!—Faster and faster the days seem to succeed each other!—Every year is sooner gone than the last. We make resolutions to improve in various ways: the year returns; but I fear does not, in many of us, see the projected improvement. The swifter the flight of our moments, the more need is there that none of them should be lost. If we do not begin our work by times on the dark day of December, night will surprise us, and find the task undone; and who shall say, that the

night of death may not, at any season, be it winter or summer, youth or age, cut short our days, and leave us to repent lost hours, in the grave? The sun is, indeed, a transient visitor during this month. The 21st is the shortest day; after that we soon become sensible of an increase of day-light, though not of warmth; for, according to the old proverb,

As the day lengthens,
So the cold strengthens.

And true it is; for before Christmas, we have seldom very cold weather, rarely any frost of duration. The chrysanthemums still enliven our gardens; the China rose, nothing dismayed by the chill blasts, holds up her flowers; and though they should look a little cold and frost-bitten, still a rose is never to be despised. For, though it may have lost some of its beauty, like all other *good* things, we love it in its old age, it has stood the test of evil days, and is more valued for having been tried. The Christmas rose, as in duty bound, now puts up her large white flowers; not so clear or pure a white as they might be, if farther removed from the ground, putting one in mind of the contamination of the world bowing down our thoughts and affections to earth, when they ought to rise towards heaven. And surely, heavenly thoughts should carry us on their wings to the regions above, at this season, when we are especially called on to join the heavenly host in praising God, and rejoicing in the glad tidings commemorated every Christmas-day; for on that day a Saviour was indeed born, who, by taking our corruptible nature on himself, and dying on the cross, saved us from condemnation, if by true faith in him, and obedience to his commands, we are anxious to receive the inestimable blessing, "peace, good-will towards men," as this day proclaimed to the human race. If an offended God could so pardon, so feel towards such guilty offenders, how ought we to behave one

towards another ! Surely we are bound to cultivate a mild and Christian spirit, in every way helping each other ; avoiding all contention ; as much as in us lies, living peaceably with all men. If we cannot render our neighbours any service, we can at least avoid speaking ill of them, or rejoicing in their misfortunes. Let us, on the contrary, ever show a spirit of affection and kindness, "rejoicing with them that do rejoice," and harder far, "weeping with those that weep." Such is the frame of mind proper for all the year, and particularly called to our remembrance by the return of Christmas, when, at the table of our Lord, we should confess our sins, and, with a firm resolve, to forsake them, feed on him who is the help and strength of all, who truly turn to him.

Christmas is a season of joy and friendly greeting ; and it is very right that it should be so. But Christmas is a *religious* festival, a season of *religious* joy, bringing thoughts of sacred thankfulness to the minds of every true believer. But it affords no excuse for intemperance : drunkenness, always a crime, always disgusting, ought never to enter the Christmas feast. Think of the meaning of the word *Christmas*, and you will see there can be no connexion between the two. Moreover a drunkard cannot have any enjoyment in the calm delight of a Christmas fire-side. His senses are steeped in stupidity, in selfish stupidity ; and to such a person, the united affectionate feelings of Christian fellowship must be unknown. To such I will wish a thorough reformation ; and to all my cottage friends I very sincerely wish a happy Christmas, arising from Christian love, Christian hope, and Christian conduct.

F.

REMARKS ON THE "DIALOGUE BETWEEN TWO LABOURERS."

MR. EDITOR,

I read with much pleasure, in the last * Number of your highly useful publication, "A Dialogue between Two Labouring Men, Tom Skittle and Sam Bright." The latter defends, with much justice of argument, the inequalities of condition, which always have been, and which always must be, in the world; and he reasons accurately, that, however superior the wealth of the rich proprietor may be to that of his poor neighbours, yet that all have now a greater share of comforts than they could have if the whole property of the country were to be equally divided. Some objection, however, might be made to one part of his argument; but this does not destroy the truth of his conclusion. It might be supposed that Samuel Bright considered the *rent* of the estate to be the same thing as the *value* of it; so that an estate of six thousand pounds a year, if divided among two thousand people, would only yield an advantage equal in value to three pounds each. As the rent is the surplus after paying all the expenses of cultivation, &c. it is clear that the amount of produce falling to each man's share would be much larger than his share of the rent. But the general argument is undoubtedly true, that if an equal division of property were to be made, and if it were possible that this equality could continue, *all* men would be in a lower state of poverty than the labouring classes are under the present system. There would be no industry, because no motive to accumulate, where what was accumulated would afterwards be divided among the mass. The situation of all would be that of the weakest and least industrious: but, besides this consideration, let any one look at the great good that

* October Number.

comes to the poor, by means of the rich. Hospitals for the sick, and alms-houses for the aged are founded, or supported, by the voluntary contributions of those who have earned, or have inherited property, to say nothing of the large amount of private bounty. Equal division of property would be the ruin of the poor, as well as of the rich: and, indeed, the notion is so foolish that no one now thinks of proposing so absurd a plan, although some discontented people are occasionally apt to talk, as if such a thing could be. Depend upon it, the interests of the rich and poor are closely connected: what hurts one will hurt the other. If all were compelled to bodily labour, who would have leisure to *learn*, or who would be able to *teach*? But the subject is too large to be embraced conveniently in the space which I can venture to occupy in your small and miscellaneous work. It is much to be regretted, that so many pens are employed to mislead the understandings of the poor, and render them dissatisfied, and therefore unhappy, when they would be doing far better by laying before them the truth, and leading them to apply the advantage of improved education which they enjoy, to its only important end, that of making them wiser, better, and happier. M.

Oct. 29.

We are much obliged by our correspondent's remarks, which appear to us likely to remove any misunderstanding which might arise from the *rent* of land, and its *value* being considered as one and the same thing. The *rent* of land certainly does not give the whole advantage to be derived from the possession of property. But, in the dialogue, as the value of the great landlord's property was estimated according to the rent, the rule of proportion required that the value of the smaller portions should be stated in the same terms, that the right conclusion might be brought out. If the foolish scheme of equal division were tried, the greater part of the people must *let* their land; and to

them the rent would be their income. Those who cultivated the land would, by mixing up their labour with it, increase their income. We conceive that there is a sense in which rent may be considered as a measure of the value of the land: the value of the *produce* being made up of the value of the land and of the *labour* bestowed upon it.

The whole scheme, however, is so extremely foolish, that it is almost idle to discuss it. Every one who considers a moment must see that the equality could not last four and twenty hours; and that whilst it did last, every man would be in a state of absolute distress and wretchedness.



VERSES IN THE ROOM OF AN INN, AND A REPLY TO THEM.

SIR,

TRAVELLING lately through a part of Norfolk, I met with some lines written in the room of an inn where I stopped, which, from their smoothness and plausibility, attracted my attention. Thinking them calculated to mislead and injure the thoughtless and unwary, I attempted a reply to them: this, with the original lines, I now send you; and if you consider them fit for insertion in your publication, they are much at your service.

From your constant Reader,
H. C.

Happy moments, how they fly!
Soon such fleeting pleasures die.
Let us, making most of bliss,
Revel in a day like this.
Those who wish it, let them share
Trouble with the sons of care;
Those who want it, let them sleep,
We must other vigils keep:
Happiness, we seek thy shrine,
Now we own no power but thine.

REPLY.

Cease, trifler, cease! thy verse forbear!
And learn in purer joys to share.
Think'st thou that life was only given,
To waste in joyous, careless living?
Think'st thou that the soul divine,
Was cased within its earthly shrine,
Only, on each vain pretence,
To "revel" in the joys of sense?
Think'st thou 'twas its Maker's aim,
When placed by Him in mortal frame,
Its hopes of heaven should be forgot,
With all its higher, brighter lot?
If happiness, indeed, you seek,
Pursue it with a spirit "meek"
And "lowly," such as bends the knees,
And strives our Heav'nly Guide to please.
Pursue it in the ways of God,
By holy men with pleasure trod,
In deeds of charity and love,
To man below and God above.
Thus seek for joys that never die,
For happy hours that never fly.

H. C.

LETTER FROM A SERVANT TO HIS MASTER.

MR. EDITOR,

THE subjoined letter was lately shown to me by a friend, who is the master of a family, and who received it from his man-servant. On perusing it, I immediately said, how well suited it was for the pages of your little Miscellany. He consented to my forwarding it, provided I concealed the names of the several parties concerned. I accordingly transcribe it, and I think you will agree with me that it is a specimen of an ingenuous mind; and exhibits an instance of honest straightforward conduct. As your publication pays its monthly

visits to a great many kitchens, I hope you will consider it worthy of insertion.

I remain, your constant Reader,

F. M. G.

HON. SIR,

I BEG you will please to excuse the liberty I have taken in writing to you. I should not have acted so presumptuous, but, as I had something of importance to state to you, I thought this the easiest way of giving you a right understanding of the matter; and I hope you will condescend to give this scrawl a reading. To be brief—the fact is, about ten years ago, I fell in love with a young woman, and formed a correspondence with her, and it has continued ever since, with the exception of a few intervals. I have tried far and near, but I could never see one that I thought would make so good a wife. She also has had many offers from persons of higher rank than myself, (as there are letters to prove), but to no purpose. I have long felt a desire to make her my wife, but could see no way open, as I imagined, to get on afterwards, as times are bad. But I have at last fixed a resolution to try, let the consequence be as it may—for I am more than 33 years of age, and she 34, so I think, if ever we get married, that it is time now, and I think we could do as well as some others, as she is careful and industrious—one proof of it is, she hath saved a good deal more money than I have, although I consider I am careful; and I believe her to be capable of getting through life as well or better than many others, as she can turn her hand to almost any thing to get her bread in an honest way. She has lived in service the greatest part of her time; the last place she lived at was at Mr. —, at —, where she lived as cook four years. She has, for some time past, been staying at my brother's, at —, from whence I think to marry her. But I have long been in hesitation about it, as I have doubted whether you would employ a married man as a servant, or not; but, as it is

no crime, I hope I shall not offend by mentioning it ; but I wish to state, Sir, that if you choose to employ me, I shall be glad to stay, as I think it would need but little alteration, but my intended could do very well in ———, by going out to sewing, and ironing, &c. So, if it would please you to employ me as before, I will engage to be as much in your service as ever I have been, and you know, Sir, if you find any alteration, you can discharge me ; but I think, if there were any alteration, it would be, that I should be more contented than I have hitherto been. But should you think otherwise, I am willing to stay until you can suit yourself in another. I do not wish for a better master or mistress ; and, I hope I have conscientiously discharged my duty, as it has been my desire never to do any thing that I should be afraid for you to know. So I hope, Sir, you will please to consider of it, and let me know when you think proper. I am not in a hurry about it, as it is not a case of necessity, but as (for aught I know) you are willing for me to continue in your service, I have, therefore, taken the liberty of mentioning it. I had purposed doing it six months ago, but could not settle my mind until now. But I will not be further tedious, as no doubt but this is enough to convince you of what I mean ; that, if you shall please to employ me after being married, I shall be happy to serve you, but if you do not think proper, as soon as you are suited in another, I must do as I can. I earnestly beg pardon for the liberty I have taken.

I remain, Hon. Sir,

Your humble Servant,

* * *

The consent of his master was obtained, and he is married ; and, as he deserved, is very happy.

ON COMING TO CHURCH IN TIME, &c;

WE feel obliged to our correspondent, who brought George Herbert* to our notice, by sending us the lines inserted in our number for September†. There is something in the quaint old verses of Herbert which come to the mind with a peculiar charm, and we doubt not that this will be the feeling of many of our readers.

To George Herbert the sabbath-bells are "angels' music." He argues, that if a king invited us to approach him, we should not delay; how much more then ought we to be ready when we are invited to approach the "King of kings," and to worship Him in his courts! "Therefore," he says, "come not late." It is a grievous want of right feeling to be habitually late at the service of God: it shows that we do not *value* our privilege; and we, moreover, lose a most important part of the advantage of public worship. The worshippers ought all to unite together from the beginning of the service. The minister first addresses them in the words of Scripture: then he "exhorts" them to "confess" their sins; and then they pour forth the "general confession." If they are true Christians, they will feel their own *particular* sins and temptations, and will think of *these*, whilst they are uttering the words of confession. The whole of this advantage is lost by those who are not present at the opening of the service.

We are apt to think that *preaching* is the principal part of the service; but *praying* is, in truth, of far more consequence. Preaching is to be considered as a *means* of leading us to Christian knowledge and practice; and if it should be the means of teaching us

* Herbert died about two hundred years ago. His life, written by Isaac Walton, is well known.

† See page 418.

to pray, it will have done its best office. As good George Herbert says, "Praying's the end of preaching." Who can help being struck with the urgency of his call upon us to be ready, and not to have occasion to hurry about our dress at the last moment.

" Oh, be drest !
Stay not for the other pin. Why, thou hast lost
A joy for it worth worlds !"

For a *pin*, thou hast lost the delight and the advantage of communing with God.

Then, how just is his rebuke of those who, when at church, have their minds profaned by watching the dress and appearance of others, instead of attending to the sacred business for which they came together.

" Who marks at church-time others' symmetry,
Makes all their beauty *his* deformity."

Then, as to the need of laying aside worldly cares and thoughts, the old poet gives us good counsel:—

" Let vain and busy thoughts have there no part,
Bring not thy plough, thy plots, thy pleasures thither,
Christ purg'd his temple, so must thou thy heart."

Great is the sin of refusing to come to worship, and great the danger of worshipping carelessly. "Churches," says Herbert, are "our heaven or our hell;" our *way to heaven*, if, in real faith and penitence, we join in the worship, and are enabled to "bring forth the fruits of the Spirit;" our *condemnation*, if we neglect to enter them, or enter them with a mere *pretence* of worship,—professing with our lips to honour God, whilst our hearts are far from Him.

V.

GATHERING AND KEEPING FRUIT.

CURRENTS, cherries, and damsons, gathered perfectly dry and sound, may be put into bottles closed with

cork and rosin, and buried in a trench with the cork downwards, to preserve them.

For gathering fruit, "A fine day is to be chosen, and if possible, after two or three fine days. It should be gathered about two o'clock in the afternoon, and deposited in moderate-sized baskets, taking care not to bruise or injure it, for the injured part will rot and spoil the sound fruit near it. Autumn apples and pears should be gathered eight days before they are ripe; if necessarily gathered in wet weather or early in the morning, they should be put in the sun for a day to dry, and on *no account to be wiped*. They should not be laid in heaps, which causes them to sweat and ferment. Fruit so treated gets dry and mealy, even if it does not spoil."

Horticultural Register.

SMALL PORTIONS OF LAND FOR THE POOR.

THE plan of letting a small portion of garden ground to labourers, seems to have been adopted in many parts of the country, and to have answered exceedingly well. A labourer, at over hours, or when he may happen to be an odd day or so *out of work*, may cultivate a piece of ground large enough to grow vegetables for himself and his family, and sometimes have a part of his crop to sell. We lately happened to be, in our visits, in a village where we had an opportunity of seeing the effect of this plan. A benevolent gentleman hired a few acres of land, for which, as we understood, he paid thirty shillings an acre, clear of rates, taxes, &c. This he divided into portions, letting to each labourer a quarter of an acre. We happened to be present when the labourers brought their year's rent, 7s. 6d. each. They expressed themselves as being very thankful to the gentleman for the accommodation which he had procured for them, and said that it answered t^h

purpose well; they had only had the land one year, and had dug it up, and cropped it, chiefly with potatoes, of which they all had a sufficient supply for their own use, and some were able to sell. They all came and brought the rent punctually, excepting one man, who, it seemed, was obliged to be at a distance that day, on some business of his master's.

The same benevolent gentleman is in the habit of lending his poor neighbours, in case of necessity, a sum of money, enough to enable them to buy a pair of shoes, or some other needful article; and they pay him again by a shilling at a time, or some such proportion; and it appears that they have been very exact in their repayments. This is a very good and charitable method of assisting a poor neighbour. It would, however, be far better for the labourers themselves, if they could save the money beforehand, and then go to the shoemaker, or any other tradesman, with their own money in their hand. It is wonderful the difference between a man who is ten or twelve shillings beforehand, and one who is the same sum behindhand;—it is almost the difference between being rich and poor.

V.

THE TAMARISK.

TAMARISK, planted by cuttings in the spring, in driving sands on the sea-shore, will immediately take root; and the falling leaves in a few years will fix the sand. Sea-weed may also be collected and spread over the land, which the stems of the tamarisk would hold in their place. Tamarisk may be cut every spring, and yield an annual profit. The wood is heavy and good to burn*.

Horticultural Register.

* The Tamarisk flourishes at Sandgate, near Folkstone, in Kent.

THE TRAVELLER.

I KNOW no passage that ever struck me more forcibly with a sense of the vanity of all merely human pursuits, however successful they may be, than the following melancholy confession of a most enterprising traveller. The source or spring of the famous river Nile in Egypt, had long been sought for by travellers, and sought in vain. At length it was discovered, after the most severe trials, and appalling dangers, by the indefatigable Bruce. His feelings, on first coming in sight of the spring from whence the river rises, may easily be imagined to have been those of the greatest triumph. What they were afterwards, his own words shall tell us.

"I stood," says he, "in rapture over the principal fountain, which rises in the middle of it. It is easier to guess than to describe the situation of my mind at that moment,—standing in that spot which had baffled the genius, industry, and inquiry of both ancients and moderns, for the course of nearly 3000 years! Kings had attempted this discovery at the head of armies; and each expedition was distinguished from the last only by the difference of the numbers which had perished, and agreed alone in the disappointment which had uniformly, and without exception, followed them all. Fame, riches, and honour, had been held out for a series of ages to every individual of the myriads which those princes commanded, without having produced one man capable of gratifying the curiosity of his sovereign, or wiping off this stain from the enterprises and abilities of mankind, or adding this much-desired discovery for the encouragement of geography. Though a mere private Briton, I triumphed here in my own mind, over kings and their armies. Every comparison was leading me nearer and nearer to presumption, when the place itself where I stood, the object of my vain glory, suggested what put an end to my short-lived triumph. I had, but a

few moments, arrived at the sources of the Nile, through numberless dangers and sufferings, the least of which would have overwhelmed me, but for the continued goodness and protection of Providence. I was, however, but then half through my journey; and all those dangers which I had already passed, awaited me again in my return. I found a despondency gaining ground fast upon me, and blasting the crown of laurels which I had too rashly woven for myself*."

Reader, learn a lesson from this. Remember, if you are a Christian indeed, that you are, in some sense, like Bruce, in search of a river's spring; you are seeking that river of life, of whose waters you are, in Scripture, freely invited to drink, and live for ever. If you look at the 22d chapter of the Revelations of St. John, it will show you of "a pure river of a water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" and there you are invited to take of that water of life freely. Obey the call; accept the invitation. In other words, "set your affections on things above, and not on things in the earth; look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal.

E. of S.

MANNERS OF THE CHINESE.

(Taken chiefly from Travels in South-Eastern Asia.)

WE gave our readers, in our September number, an account of the manner of *printing* in China, in which they saw that, instead of metal types, composed of separate letters, such as are used by our printers, the Chinese engraved every separate work on a board.

* Head's *Life of Bruce*, p. 354.

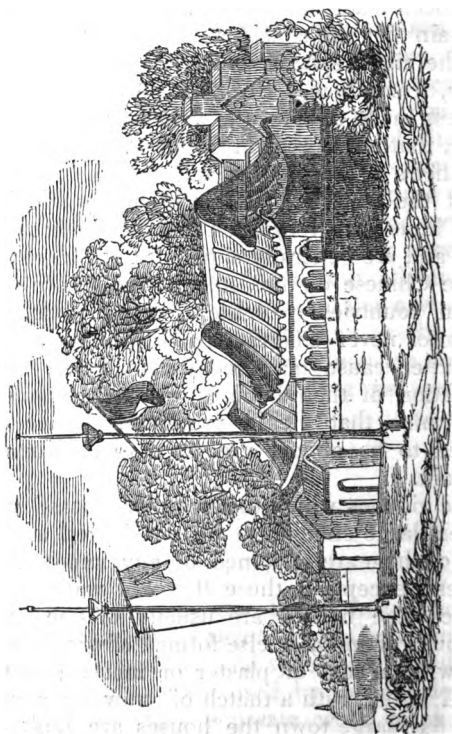
The moveable types which are used by us, could not be introduced into China; for, though there be no great difficulty in putting together the words of our language, which are composed of only twenty-six letters, yet this could not easily be done in a language like that of the Chinese, where there are eighty thousand letters. In the art of printing, then, the Chinese are far behind us, while in other arts they appear to be beyond us. In carving ivory they are far superior to us, although great improvements in that art have lately been made amongst us. In the manufacturing of porcelain they are considered to excel all other nations; and the finest specimens have, therefore, the name of *China*, from them. So great, however, has been the progress made of late years, in our manufacturing of China, that our porcelain is not only far more beautiful than theirs in the figures and paintings which adorn it, but the material itself is of nearly equal delicacy. The Chinese are very backward in the art of making glass, and are generally supplied from Europe.

The Chinese do not suffer strangers to come from foreign countries to settle amongst them, and they seldom or never emigrate from their native land. To this latter cause may be attributed the overflowing population of their country, which, according to the appearance that Peking presented to our travellers, seemed to be almost greater than the country could maintain.

The villages which the travellers passed, were many of them large enough to be considered as towns, but none of them are reckoned of any importance by the Chinese, excepting those that are walled. In small villages the houses are usually of one story high, and built of mud, or else formed of wicker-work overlaid with a sort of plaster or mortar; and they are roofed either with a thatch of straw or a covering of sods. In large town the houses are built of bricks, and these were generally of a blue colour, like slates; they have only one story; they are roofed with tiles;

and the windows are very small, and made of paper instead of glass. Very little iron is used, scarcely even a nail in any of their buildings, and the floors are not of boards, but of bare earth; the houses have generally a small court round them, inclosed by frames of wicker-work. The Chinese call their great men *mandarins*. The annexed print is a representation of a house belonging to one of these Chinese noblemen.

V.



THE CAMEL.

A LARGE camel will bear a load of a thousand or twelve hundred pounds, and with this it will travel the deserts. When about to be loaded, these animals, at the command of the conductor, bend their knees, and lie down till they are loaded, and desired to rise. This accounts for those hard callous swellings on the knees, and on those parts of the body which rest on the ground. They are trained to this submission when they are young. If overloaded they will strike with their head the person who is laying the load on them, and sometimes utter most lamentable cries. They have a great share of intelligence; and the Arabs assert that they are so sensible of ill treatment that when this is carried too far, they will contrive a way of being revenged on the person who has injured them. When they are satisfied that they have sufficiently punished the offender, they retain no malice; and it is even sufficient for them to *believe* that they have taken vengeance. Accordingly, when an Arab has excited the rage of a camel, he throws down his garments in some place near which the animal is to pass, and disposes them in such a manner that they appear to cover a man sleeping. The animal knows the clothes, seizes them in his teeth, treads on them, and gives them the shaking which was intended for their master. After this he leaves them; and the owner of the garments may make his appearance, and without fear may load and guide him as he pleases.

In eastern countries there is no mode of conveyance so cheap and expeditious as that by camels. The merchants, and other passengers, unite in a caravan, where a number of men, and still more camels being in the same company, they are thus protected against the attacks of the plundering Arabs. Thus they will travel for seven or eight hundred leagues. The camels only walk, and they will travel about thirty miles in a

day. Every night they are unloaded, and allowed to pasture in freedom upon whatever they can find. When in a rich country or fertile meadow, they eat in less than an hour as much as serves them to ruminate the whole night, and to nourish them during the next day. In the deserts through which they travel they seldom find such pastures; but they are well content with nettles, thistles, wormwood, brown cassia, or any prickly vegetables they can find. They can go without water for a long time, which they are enabled to do by the formation of their stomach, in which they have cells, where the water which they have drunk is for a long time retained; which wonderful construction, given to them by the bountiful hand of the all-wise Creator, is to them an extraordinary benefit, whilst they are travelling through those parched sandy deserts where supplies of water are but seldom to be found.—*Chiefly from Bingley's Animal Biography.*



THE WALRUS.

WE saw a number of Walruses lying on a piece of ice. These animals usually lie huddled together like pigs, one over another, and are so stupidly tame as to allow a boat to approach within a few yards of them, without moving. When at length they are disturbed, they dart

into the water with great confusion. The walrus is from twelve to fifteen feet in length, and from eight to ten feet in circumference; the head is short, small, and flattened in front. The flattened part of the face is set with strong bristles, like treble-twisted cord, and as thick as straws. The nostrils are on the upper part of the snout, through which it blows like a whale. The fore paws, which are a kind of webbed hand, are from two to three and a half feet in length, and are capable of being spread out to a breadth of fifteen to eighteen inches. The hind feet, which form a sort of tail, extend straight backward; the length of these is the same as that of the fore legs.

The skin of the walrus is about an inch thick, and is covered with a short yellowish brown hair. The inside of the paws of the old animals is defended by a rough horny kind of casing, a quarter of an inch thick, probably produced by the hardening of the skin in consequence of coarse usage in climbing over ice and rocks. The tusks are two in number, projecting from the upper jaw, in length from ten to twenty inches; these are necessary for its defence against the bear, and also for enabling it to raise its unwieldy body on the ice, where it is generally found sleeping.—*Arctic Voyages and Discoveries in the North Pole Seas.*



ANSWERS TO THE SCRIPTURAL QUESTIONS IN
THE LAST NUMBER, (page 506.)

Quest. 28. By the *first* temple is meant that which was built by Solomon, which was destroyed, when Nebuchadnezzar, king of Babylon, besieged Jerusalem, and led its inhabitants into captivity. After the Jews had been seventy years in captivity, Cyrus, who then possessed Babylon, gave them their liberty, and allowed them to return to their own country. A great part of them returned and settled in Jerusalem. They returned under the guidance of Zerubbabel, whom Cyrus appointed their governor. After their arrival in Judea they rebuilt the temple. This is called the *second* temple, and sometimes the temple of Zerubbabel.

29. The second temple was inferior to the first in splendour and magnificence; it had not the Ark of the Covenant, or the visible light of the Divine Presence, (called the Shekinah) or the holy fire upon the altar, or the Urim and Thummim, or the Spirit of Prophecy. "Many of the ancient men that had seen the first house *," wept at the thoughts of the inferiority of the second. For in the 2d chapter of the prophet Haggai and the 3d verse, we read, "Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing?"

30. The second temple, inferior as it was in outward splendour, was still more glorious than the first. In the 7th verse of the 2d chapter of Haggai, the Almighty says, "The Desire of all nations shall come, and I will fill this house with glory;" and, in the 9th verse, "The glory of this latter house shall be greater than that of the former." Christ, the desire of all nations, did appear in this second temple. And though a cloud of glory overshadowed the mercy-seat, in the

* Ezra iii. 12.

first temple, and was a symbol of the Divine presence, the second temple received the greater glory, the presence of Christ himself; not the sign of God, but truly God. For in him dwelt all the fulness of the Godhead bodily.

31. The prophet Daniel was in captivity in Babylon.

32. In prophetic language, a week generally is understood to mean seven years, instead of seven days.

33. The covenant of *works* means the first covenant between God and man, as described in the Old Testament; this covenant required complete obedience, and pronounced a curse against every one who did not render perfect obedience to all things written in the *Law*. The covenant of *grace* is the *Gospel* covenant, a covenant of *mercy*, proclaiming pardon to those who repent and believe.

34. Under the covenant of *grace*, works may be by no means neglected. The sinner who has come to Christ and found pardon, is, by this new and special obligation, bound to live to the service of that Master who has bought him with the price of his own blood.

35. God is a God of justice. The transgressors of his law are therefore condemned. If the transgressions of the law were overlooked, men could not look up with reverence to God, as a being of perfect and unsullied justice. But Christ freely gave himself to suffer in man's stead. Justice was therefore upheld, and man, then, in pure mercy, was pardoned, and received into favour.

36. It is by the help of the Holy Spirit that the heart of man is sanctified, and made to love God, and delight in doing his will; and this state of mind is a preparation for the enjoyment of the happiness of heaven.

V.

CONTINUATION OF QUESTIONS FROM SCRIPTURE.

(From page 506.)

Quest. 37. How are we to obtain the help of the Holy Spirit?

38. Does that help render our own exertions unnecessary?

39. How is it argued, from the genealogy in the first chapter of St. Matthew, that Jesus is the true Messiah?

40. Did the appearance of John the Baptist fulfil any prophecy? If so, what was that prophecy?

41. During our Lord's temptation, what Psalm did the tempter quote? Did he quote it correctly? And what difference does this make?

42. What is meant by "taking no thought for the morrow?"

V.

(To be continued.)

CLOTHING CLUB.

MY COTTAGE FRIENDS,

AMID the wickedness which unhappily prevails in the world, it must be acknowledged that the great Christian duty of "considering the poor and needy" was never better obeyed than at the present time. The higher orders of society are exerting themselves to fulfil the duty imposed on them by the possession of worldly advantages, "to do good, and to distribute to their poorer brethren;" and, even when themselves are suffering from the pressure of the times, they spare neither trouble nor expense when the interests of the poor are concerned.

If the poor people in England could see how much better even the most distressed among them are off, than the lower orders in foreign countries, they would be better satisfied with their lot. I hope, and believe they are, generally speaking, thankful for the kindness

shown them ; and, although every situation in life has its peculiar trials, yet we have *all* much cause for thankfulness.

Of all the plans devised to serve and assist the poor, there is none apparently more satisfactory, or beneficial, than the "Penny Clothing Clubs." By the good management of the Directors, and the liberality of the Dealers, the small weekly subscriptions, which are spared without inconvenience, procure materials for creditable garments, and comfortable bedding ; and the good sense and right feeling of the poor teach them to estimate these advantages.

I have lately had an opportunity of improving my favourable opinion of these institutions, by having assisted in some of the arrangements ; and, as the account may interest my cottage friends, I will enter into a detail of my proceedings.

The parish in which I was employed is fortunate in having the best interest of its poor well attended to in every way. Beside the Penny Clothing Club for the parents, another is established for the benefit of the children of the Sunday School, whose little weekly savings are collected, increased, and laid out for them in useful garments at the end of the year. A bundle, containing proper clothing and bedding, and in which is found some pious book suited to the circumstances, is lent to the sick ; and, likewise, lying-in baskets, which, if returned in good order, procure for the mother and infant some articles of clothing. Nor are bodily wants alone attended to : a library of books, religious, useful, and entertaining, is provided, and the contents lent out ; and, in sickness, sorrow, and distress, the poor are relieved, advised, and comforted.

My object being to collect the account of the articles wanted, by the subscribers to the Penny Club, I called first on an old woman who has long been the head nurse of the parish, and who is herself the head of a numerous family of children and grand-children.

Old Gammar, as she is called, is a hearty woman

ninety-two; her long life has been one of toil, hardship, and watching; and her present appearance, and active employments, prove that these circumstances have not injured either her body or mind. She was delighted to see me (for we were old acquaintance), was very proud of *her* boy, and *mine*, as she called my friends' little boy, whom *she* had nursed, and to whom I was a sponsor; and she said, What a blessed thing the Penny Club was for the poor people, and how much had been done for the parish, adding a remark which I have heard from many old people—"There were never such things done for the poor folks in *my* younger days: God bless and reward them that have done it, I say."

The good Dame chose a Sunday gown, which she hoped would *wear well*, and some flannel; and I took my leave. My visits to the different cottages, produced the like commissions; and my memoranda detailed cloaks, flannels, and useful articles; the people always adding, "but Madam knew best what would do them good, for both she and his Reverence were very kind to all the poor folk; and now that Madam was in trouble, it was *double* good to think of *their* concerns."

It is a common saying, that in "every fold there is a black sheep:" and this will, I fear, apply to every parish. Hitherto I had met with no defaulters; all the subscriptions (and some were as high as 6*d.* per week), had been regularly paid: but I now entered the Poor-House, on some of whose inmates "good advice and admonitions had been bestowed in vain." Two untidy-looking women were surrounded by a troop of ragged quarrelsome children in a dirty room; and, applying to them, I found that *one* had neglected to pay up her subscription, and that *the other* had little to receive. In a far worse room of the same house, I found an old woman, whose thankful acknowledgments of the assistance afforded herself and husband on a former occasion, I had had occasion to admire.

She had contrived to make the place she inhabited, tidy, and tolerably comfortable; and, though the ill-health of her husband had thrown her back with her subscription, even *she* had a few comforts to receive from the Club.

I next visited a poor man, whose wife had died and left a large family the year before; but, by individual kindness and exertion, himself and his children had been clothed; he had since fallen into ill-health and was unable to work, but had experienced every comfort and assistance his case would admit of. From the Club he obtained clothing for himself and children, some of whom partook of the benefit of the Sunday School Club I have already mentioned.

The next day I proceeded to a lone farm, on the confines of the parish, where a labourer and his wife resided: after I had inquired what articles of clothing were wanted, the woman asked me to take charge of a book belonging to the lending library, which she assured me, had, like others from the same source, afforded her husband and herself, comfort and instruction during their long and solitary evenings. Little remains to be told, except to do justice to the several individuals concerned. First, as to the regularity with which the accounts of the weekly subscriptions were kept by the woman appointed to receive them, and to whom the defaulter at the poor-house paid her deficiency in time to receive the benefit of the Club; next, to the prudent choice of articles, and still more to the respectful and thankful manner in which the poor people expressed themselves towards their benefactors.

This parish is one, among many, where the unwearied care, and charitable assistance of the resident clergy and gentry, have produced the best effects on the welfare and moral conduct of the people. In return for such signal benefits, thankfulness, respect, and obedience, are justly due to those who are endeavouring to fulfil their duties towards their fellow-creatures;

but, and they may, to their great comfort, look with humble hope, and unshaken faith, to the Divine promise, "Blessed be the man that provideth for the sick and needy!" E.

The Close of Sarum, Nov. 10th, 1832.

EXTRACT FROM A SCOTCH NEWSPAPER.

A female maniac, supposed to have escaped from confinement, has been found wandering about Luss. It has since been discovered that she belongs to this town (Greenock). Her history, as related to us, is a sad one. A good many years ago, when one of the prettiest girls in Greenock, she was seduced, under promise of marriage, by a young man who afterwards deserted her, and wedded another. When time had somewhat soothed the pain of such an infliction, she was courted by a young seaman, and their nuptials were fixed on his return from a voyage, on which he was about to depart. She never saw him again, he having been lost on his passage home! This was not the only disappointment to which this unfortunate woman was destined. Her first lover became a widower, and again paid his addresses to her. Old love is soon renewed, and every thing promised a happy termination, when her fickle wooer again deserted her for another. These repeated shocks overturned her reason, and reduced her to the helpless state in which she was so lately found at Luss, and she is now confined in the Asylum at Fancy Farm.—Some persons treat these matters as trifles, and think but little of the crime of falsehood towards females. Few crimes are however more serious in their consequences; and that man must be a wretch indeed who can willingly be the cause of such dreadful sufferings as deceived females are exposed to. Let females, too, beware of stepping beyond the limits of virtue and purity! Man's falsehood does not excuse woman's sin!

TO CORRESPONDENTS.

We have received the communications of *H. C.*; *D. J. E.*; *F.*; *A Constant Reader*; *A. F. N.*; *W. T. A.*; *E.*; *J. E. H.*; *L. S. R.*

We feel as much puzzled as *Veritas* on the subject of her letter. The question shall not be neglected.

We are sorry that *E.*'s note did not reach the Editor before the 21st of November, too late to communicate by the first method proposed; the *second* shall be adopted.

INDEX TO VOLUME XII.

	Page		Page
Abernethy's cure for the gout	401	Birds' nests	108
Address to friends of sick persons	ibid.	—, language of	ibid.
Address to men	265	Bishop of Calcutta, death of	178
Advice to the young	270	Black lead mine	446
Affliction, cheerfulness under	337	Blessings of public worship	297
Allotments for the poor	89	Blunt, Sir Henry, and Sir John Harper	526
Ancients, wisdom of	162	Boiled corn for horses	120
Anger	23	Bruce the Traveller	555
Animals, means of offence and defence in	427	Burns and scalds	14, 515
Annals of my village	233		
Anne Willis, letter from	230	Camel	559
Answers to Scripture questions	404, 466, 505, 564	Cat, anecdote of	81
Answers to questions on the prophecies	175, 239, 280	Catherine Mac Allister	38
Ants, natural history of	398	Causton, Rev. T. H.'s Address to his parishioners	43
Apples	130	Charity	193
—, method of gathering	507	Cheap dish	298
Apple trees, method of planting	68	Cheerfulness under affliction	337
April, thoughts for	172	Chelmsford Temperance Society	245
August, thoughts for	341	Children, bringing up of	121
		China, method of printing in	429
Bad company, danger of	430	Chinese, manners of	556
Ballad Singers and Hawkers	264	Cholera	131
Bath, national school	215	—, how to guard against	93
Beer, receipt for making	127	—, worse plague than	268
Behaviour to fellow servants	399	Christian sabbath, verses on	70
Bible, importance of studying	209	Christian's submission	257
Bible, paper to be pasted in	340	Christian state	387
—, verses on	396, 542	— maxims	363, 393
		Christmas-day	84
		Church, coming in time to	551

	Page		Page
Church, motives for going to	265	Epistle for 4th Sunday after	
— service, social cha-		Easter	385
racter of	532	— 5th Sunday after	
Club, penny	9, 564	Easter	481
Cochin Chinese soldier	412	Epitaph on John Beard ..	207
Coming of Christ, hymn on	174	— on an infant	415
Common-place book, scrap		Excuse and a reason	59
from	416, 475, 519, 529	Excuses, danger of	500
Cottagers, address to	97	Execution at Horsham	182
		Exeter Temperance Society	410
Danger of bad company ..	430	Extract from Doddridge ..	487
— of delay	534		
— of excuses	500	Fair and false	145
Death of a child, lines on ..	92	— play	369
— of the Bishop of Cal-		Faith and obedience	464
cutta, letter on	178	Falls of Niagara	513
— of Mr. James Wilmot	537	Falsehood	229
Death-bed hope	463	Family religion	115
Death by fire	535	— prayer	334
December, thoughts for	542	Fast-day	133, 191
Decline of nations, verses on	465	Fearful, the	168
Delay, danger of	534	February, thoughts for	87
Deserts, fruits of	457	Fellow-servants, behaviour to	399
Devizes market cross	345	Fire, death by	535
Devonshire, village in	377	First grief	489
Dialogue	182	Flax	514
“Dialogue between two la-		Footman, John the	1, 49
bourers,” remarks on	545	Formation of the earth, ques-	
Distresses of the poor	158	tions on	30
Distress and accidents of the		Formation of the mole	497
poor	311	Fortitude of a little girl ..	397
Doddridge, Dr., verses by ..	415	Friendly societies	125
—, extract from	487	Friends of sick persons, ad-	
Dog, anecdotes of	67, 68	dress to	401
Dress, remarks on	453	Fruit, gathering and keeping	552
Drinking large draughts ..	29	Fruits of sandy deserts	457
Drunkenness	141	Fulfilment of prophecies ..	455
—, effects of	265		
		Gardening	119
Economy	113	Gleaning bell	505
Egypt, account of	314	Gleanings in natural history	273
—, restoration of	464	Goodness of God	299
Elephants, taking of	407	Gout, Abernethy's cure for	401
Employment needful for		Gunpowder plot	422
happiness	296		
Epistle for 2d Sunday after		Halfpence, practice of giving	
Easter	138	to children	498
— 3d Sunday after			
Easter	219		

	Page		Page
Happiness, employment		Letter from a servant to his	
needful for	296	master	548
—, search after	188	— from a brother in	
Harvest, the	426	South America	352
Henley, Lord, his speech at		— to a niece	372
a visiting society	349	— to a niece, from S.W.	522
Hints to parents of poor		Life, shortness of	89
children	220	Life and death of a young	
— to servants	293	woman	434
Hollyhocks	81	Life, verses on	112
Home, leaving	429	Lime-washing, importance of	333
Horses, boiled corn for	120	Lion Sermon	236
Horsham, execution at	182	Litchfield Cathedral	323
Husband's address	197	Lord's Prayer, paraphrase of	477
Hymn of thanksgiving	71	Lost children	26
— for a day of humilia-			
tion	496	Malachi, illustration of	376
Ignorance	276	March, thoughts for	137
"I have done no harm" ..	207	Margaret and Louisa, verses	
Illustration of Malachi	376	to	402
Importance of studying the		Maxims, Christian	363, 393
Bible	209	— in verse	179
Infant, epitaph on	415	—, scriptural	418
— school, reflections by		May, thoughts for	218
a teacher of	321	Method of living	357
Infection in clothes	375	Mexican lady	512
Inn, verses found in a room of	547	— soldier	509
Intemperance	246	Midnight thoughts	376
		Mole, formation of	497
Jackson's, Tom, account of		Moral government of God ..	72
Egypt	314	Mother's gift	200
Jewish sacrifice, a type of		Motives for going to Church	265
Christ	260	Mundanus and Clericus	329
John Beard, epitaph on ..	207		
— the footman	1, 49	National Schools, advice to	
Judgments	344	masters and mistresses of	292
Judgment pursues guilt ..	40	Natural History, 115, 164, 223,	
July, thoughts for	319	247.	
June, thoughts for	271	Neighbourly kindness	157
		Newbury Uncle's maxims ..	419
Keep temptation out of the		New year	36
way	281	Niagara, falls of	513
Knowledge, true end of	107	Niece, letter to	372
		—, from S. W.	522
Labourers, dialogue between	469	Nobody's enemy but his own	19
Land for the poor	553	Northern Asia, travels in ..	448
Large-headed quadrupeds ..	442	Northern regions	365
Last day of the week, rules		November, thoughts for	507
for	303		

	Page		Page
Oats, skinless	514	Questions from Scripture..	338,
Obey them that are set over		406, 467, 506, 564	
you	166	— on general know-	
Observance of the Sabbath..	538	ledge	425
October, thoughts for.....	468		
Old papers	350		
Oranges	129		
Papers, old	350	Reflections on Heb. xiii....	170
Paraphrase of the Lord's		— on spring.....	201
Prayer.....	477	— on the present	
Peas.....	79	times	109
Penny club	9	Reform bell.....	517
Pillar at Devizes	345	Religion, the best way to	
Plague in London	91, 203	happiness	241
Poor, allotments of land for,	89,	Remarks on a dialogue be-	
140		tween two labourers	545
Poor A. and prosperous B..	222	Restoration of Egypt, pro-	
—, distresses of	158	phesy on	464
—, distress and accidents of	511	Riding on shafts.....	77
Pope, Thomas, the shepherd	474	Righteous overmuch	390
Potatoes	180	Rioters, word for	256
Potatoes, setting.....	334	Rooks	250
Potatoe yeast	515	Rothsay Castle, steam-boat	267
Prayer by Bishop Wilson ..	389	Rules for the last day of the	
— in time of pestilence.	25	week	303
—, verses on	374		
Present times, reflections on	109		
—, serious			
thoughts for	253	Sabbath, the	418
Prevention is better than		—, observance of	538
cure	295, 381	— evening.....	102
Printing in China	429	Sagacity of dogs	262
Property, security of.....	447	Saint, on being called.....	458
Prophecies in the Old Testa-		Samphire.....	371
ment, fulfilment of.....	455	Saturday, rules for.....	421
Prophecies, questions on..	135,	Scoffers, warning to....	346, 347
177, 240.		Scraps from a common-place	
Promises of God, duty of ap-		book	416, 475, 519, 529
plying to	483	Scrap of paper.....	303
Psalms xvi. remarks on	102	Scripture, questions from..	338,
— xvii. remarks on	326	406, 467, 506	
— xxxix. remarks on ..	396	Scripture questions, answers	
Public humiliation, hymn for		to	404, 466, 505
a day of	496	Search after happiness	188
Public worship, blessings of	297	Seasons of prayer	270
		Security of property	447
		Seeds, long continuance of	
		their vitality	348
		Selections	161
		Self-deception.....	412
		Self-examination for servants	17
Quadrupeds, large-headed..	442	Serious thoughts for the pre-	
Questions for children	30	sent times	253

	Page		Page
Servant, letter from	282	Tom Skittle and Samuel	
—— to his master, letter		Bright, dialogue between.	469
from	548	Tottenham provident society	414
Servants, hints to	293	Travels in Northern Asia..	448
Shepherd of Old Windsor ..	474	Trifles, verses on	415
Shilling a day, spent at the		Trust in God, encourage-	
ale-house	9	ment to	124
Ship of the East	407		
Shortness of life	89	Unjust steward considered..	226
Sick persons, address to the			
friends of	401	Vegetable food	129
Sin, a debt	459	Verses	38
Sincerity	199	—— on prayer	374
Singular death	78	—— found at an inn....	547
Sister's love	285	—— to Margaret and	
Skinless oats	514	Louisa	402
Snuff	82	Village Church	35
Social character of the Church		—— in Devonshire	377
Service	532	Visiting societies.....	246, 349
Soldier of Cochin China....	412	Voyage of life	169
Spring, reflections on.....	201		
Swearing	121	Walk in the country in winter	39
Swearer's prayer	251	Walrus	560
		"We must live"	433
Tablet in Titchmarsh Church	504	What is truth ?	21
Tamarisk	554	Will-of-the-wisp	105
Taxes	382	Wilmot, Mr. James, death of	537
Taxes, how to get rid of the		Wilson, Bishop's, prayer ..	389
burden of	283	Wisdom of the ancients....	162
Teacher of an infant school,		Word to rioters	256
reflections by	321	Works of God, meditating on	444
Temperance societies	183		
Temperance society at Exeter	410	Yeast, potatoe	515
Thames tunnel shield	83	Yorkshire Curate's address.	32
Three shillings a day spent		Young, advice to	270
in drinking	10	Young woman, life and death	
Thunder-storm, danger of		of	434
taking shelter under trees	342		
Time	202		
"Time is short"	259		
Titchmarsh Church, tablet in	504		
Tithes of the parish of M.,			
history of	304		

THE END.

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